THE CHURCHMAN.

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Communications.

For the Churchman.

Trial of Bishops—No. 7.

Mr. Editor,—Among the many defects of our existing canon, is its denial of all right to appeal from the decision of the court. A verdict obtained with its sanction, under no matter what circumstances or by what means, is final. Surely this is not right. It is neither just, merciful nor wise.

Are not men, however exalted in place and character, always imperfect? May not the wisest and best misjudge? And shall there be no means for correcting their errors? Is it not unkind to even them that when their mistakes have been discovered—mistakes that vitally affect the honor, the rights and the happiness of one of their brethren, and the peace and prosperity of the Church—there is no provision for retracing their steps and allowing for a new investigation? In every trial in which they may take part, there are probably not less than one hundred important things to be determined by their judgment almost upon the instant. Any one of these decided erroneously may cause a verdict which otherwise could not be had. And yet, as the law is now, though it could be shown that many such erroneous decisions had been made in the progress of the trial, it would be of no avail. The court has given an absolute determination to the case; and the result, though plainly induced by a multitude of misconceptions, must be counted virtuous and just.

After the decision is promulgated it is generally perceived that the testimony is inconclusive, that there is reason to apprehend a conspiracy, a settled plan to pervert facts, that prejudiced persons were improperly allowed to sit as jurors, and that these were of such characters and qualifications as to have a controlling influence in the case: still there is no appeal. The matter is *res adjudicata;* and though it has every unrighteous feature, promotes an oppression worse than any political tyranny, and leads to effects more intolerable than even murder, it is right and honorable and pure! The first, the only, and the ultimate hearing has been had. In spite of its plainly perceptible deformities, the judgment must be respected. It has the endorsement of the wisdom and purity of the Church. To dispute its equity is to charge her with defect, with cruelty and injustice.

After the trial has transpired, discoveries are made which tend to alter the whole bearing and import of the testimony. Other witnesses have come forward and volunteered statements which explain away all the criminating force of the previous evidence. Being more observing or having minds less biased by prejudice, they saw *all* the circumstances respecting which proof has been offered; and their narrative entirely exonerates the accused. Documents which were not produced on the trial because they who had them in their keeping were not aware of their important bearing on the case, are now brought to light. They contradict the received testimony in all its condemnatory bearings; they indeed, go so far as to show that the conduct which has been faulted began and was continued in pure and holy motives. Closer scrutiny of the character of the witnesses has revealed the fact that they are not worthy of credence; they are discovered to be either of a scandal-loving, falsehood-retailing disposition, or so *very* suspicious, imaginative and capable of prejudice that their statements cannot be trusted. Subsequent events have also occasioned it to be known that certain of the judges or jurors were improperly approached while the case was pending, and thus received impressions which inevitably affected their estimate of all the particulars upon the consideration and grouping of which their verdict is rendered. And yet, notwithstanding this host of reasons, this voice of justice heard from a multitude of honest as well as merciful considerations—notwithstanding the painful and remarkably sustained presumption that the condemnation is unrighteous and the condemned an innocent victim, there is no means to remove the evil and restore him his rights and reputation. The deed is done. The vedict is rendered. It has upon it the legal seal. Like the laws of the Medes and Persians it altereth not. Like the judgment against holy Daniel it cannot be changed. The lion's den may be receiving one now presumed or, it may be, proved to be guiltless of the alleged offence—we may see the ravenous beasts in the very act of leaping upon their unoffending prey, but cannot interpose to save him. He must be left alone and helpless in his misery and destruction. There is no provision for a consideration of the new developments in his favor. They must therefore be treated as if they had no being. There is no means of effecting a re-examination of the testimony: all parts of the evidence must therefore continue to hold the aspect it assumed during the trial. There is no opportunity to appeal from the decision: it must, therefore, be received as if it could not be wrong. The matter is settled. Ecclesiastical law has been obeyed. The offering of a Bishop has been sought by a hastily passed and ill-digested canon, and the dignified sacrifice graces the shrine. It matters not that his virtues be as bright as the flame of the altar, his fate has been demanded by a decree which virtually attributes infallibility to those who passed it; and it is contempt of court, disobedience to the Church, and positive schism to attempt the least interposition.

Who has the heart and the principles to tolerate longer than is necessary, the law under which such a case can exist? What wise man, what lover of justice does not regret that the law was enacted? What true child of the Church having profited at all by the holy nourishment she is permitted to dispense, is not actuated by an earnest desire to see an essential alteration in an enactment so inequitable and cruel? And who having such a desire, does not feel himself prompted to all allowable exertion to restore to our statute book its claim to be at once a merciful shield and a bulwark of truth?

We ask for the right of appeal, and secular law justifies our demand. It teaches us that human wisdom in one of its most lofty and necessary sciences, has found such a provision as we seek indispensable: and it asks us in almost so many words, how we can discard a feature which the accumulated experience of thousands of years has taught it to regard as necessary to every earthly tribunal. It holds up to us the light of its own example, and thus points us to the way, to rectify the error of which we are beginning to be sensible we have been guilty. For what more fully discloses its love for uprightness and its devotion to truth, than its arrangements whereby the important inaccuracies of one trial may be rectified by another, and the decisions of a court may be reviewed and passed upon by one of greater powers and higher character and reputation?

It allows exceptions to be taken to the formation of the jury, the admission of the testimony, the decisions of the presiding officer upon the points which are raised while the trial is pending, to the final charge of the judge, and indeed to every thing that occurs while the cause is under consideration. And if the exceptions be not positively frivolous, they procure for the person arraigned an entire new hearing. And so perfect is the system, so complete the defence of all the rights of the accused, and so careful the provision against inflicting upon him a gratuitous wrong, that even after his case has had a thorough revision and all the previous proceedings have been confirmed, he is allowed the additional right of appealing to the executive for his scrutiny of his conduct and of the trial; and that high officer finding any thing to justify the step, he may be restored to all the privileges of an unsuspected citizen.

Well would it be if something equal to this were contained in our canon for the trial of Bishops. The absence from that enactment of any such just and lenient feature lays it open to the charge not only of legal sternness but also of legal oppression. The persons who attempt to administer justice in strict conformity with its provisions may not be held accountable for the severity and even wrong which they impose, and therefore should our indignation fall more decidedly upon it. For its silence respecting the privilege of appeal, if for nothing else, it is distinguished as a legislative deformity, a positive *monstrum horrendum*, and a libel upon the mercy, charity and justice of the Church.

The canon claiming as it does for the court convened under its authority, absolute infallity, deserves and doubtless in time will receive the execration of every true Protestant heart. Our Church is too full of the spirit of the Reformation long to allow that even as great a body as a provincial council is incapable of of error: and our people are too much imbued with the common apprehension of Romish errors to concede that while a Pope may depart from rectitude in both doctrine and practice eleven, fourteen or even seventeen Bishops are inevitably right. We have no abiding intention to substitute a number of Supreme Pontiffs in the place of one; and therefore, we will see, sooner or later, that every thing like pontifical power which has been conferred upon our spiritual Fathers by either accident or design, is removed. We have too much love for their apostolic office, and too much regard for them personally, to allow any such obnoxious and dangerous instrument to remain. As therefore the canon for the trial of Bishops concedes to them very much of such power—as it virtually imputes to a majority of any number of them who may be convened to try a brother, an infallibity as great as any ever attributed to the chief Bishop of the Church of Rome, we cannot doubt that it will be soon and summarily abrogated. If it should be subjected to only changes, we have good reason to hope that by the insertion in it of a clause affording the accused the right of appeal, we will be protected from the imputation of holding that our spiritual heads are incapable of error.

It is impossible to discuss this subject without some reference to the recent trial. Indeed we are indebted to the calamity of Bishop Onderdonk for nearly all the attention which has been bestowed upon the deformities of the law under which he was arraigned. Well then, who calmly contemplating his case, does not regret that he is not permitted a hearing before a tribunal empowered to correct any of the proceedings of the court which condemned him? It is alleged that there are many considerations to be urged against the manner in which the investigation was conducted, and that subsequent information throws new light upon nearly every statement received as evidence against him. And who is unwilling that he should have the benefit of all valid objections and every true discovery? Some implacable enemies he may have—men so desperately bent upon his destruction that they care little for the means provided only he is crushed. Such persons being satisfied with the result and having some fear that if allowed another hearing he would be acquitted, would contend against any revision of the proceedings. With them might makes right and the end sanctifies the means. We will charitably hope their number is small. All the other members of the Church regret that an appeal is not permitted.

Even they who concur with the majority of the court lament that there is no opportunity for rectifying the errors of all concerned in the trial, and bringing out whatever of testimony may since have been developed. They are confident of the accused, and yet desire he should be treated with the utmost fairness. They know that while there are no means of rectifying irregularities and mistakes, no opportunity afforded to produce what is claimed to be new and important facts and considerations, the side they espouse has but an imperfect triumph and virtue only a partial vindication. With the double view therefore of taking away all cause of complaint from the respondent and imparting strength to the verdict, they would if they could confer upon him the right to appeal.

They who are in doubt as to the guilt of the Bishop regret that this right is denied because they think that the case though formally and legally decided, is yet involved in uncertainty. It is capable of being rendered clearer and more satisfactory. They see much in the conduct of it which they are compelled to condemn; and they hear that much qualifying and explanatory matter is now accessible which before was not known to exist. They beg that their doubts may be removed: they want perfect justice to be done. It is of small importance to them whether a rehearing would result in an exculpation of the reputed offender or his second and surer condemnation; it is not so much any particular result they wish as a thorough investigation and a faultless decision: and they grieve because the privilege of appealing being withheld, these cannot be had.

But they who notwithstanding they obey the decree of the court, cannot see in the testimony any thing to warrant it, find an outrage upon at once righteousness and their own deep and absorbing feelings in the denial of every chance of rectifying the errors of the trial. They think the Bishop is innocent; and they can hold this opinion without charging upon his triers any thing worse than prejudice and mistakes. They firmly believe that another examination of the facts of the case before another tribunal would triumphantly acquit him. They are sure that if an ordinary culprit in one of our secular courts is entitled to a new trial upon a fair representation that one is due him, a Bishop in the Church of Christ should not be refused a similar grace. To them the result is an affliction the more oppressive and harrowing that there is allowed no chance of escape or relief. Their spiritual Father is, they think, wrongly condemned, and they know of many evidences which would prove the fact but cannot be permitted to adduce them. He is suffering a punishment worse than death; but having no canonical claim to a revision of the proceedings against him, he has no hope of respite or change. Is it wonderful that they participate in his sorrows and are grieved by his distress? Is it not natural for them occasionally to direct against the law which is at once so imperfect and merciless, thoughts of indignation and words of reproach?

Even the Bishops who condemned their associate, with but few exceptions, must be presumed to regret that he cannot have another hearing. If they have seen no reason to change their opinion they certainly would be pleased if an appeal could be taken because then they would expect to share the responsibility of the course they have adopted with another court, and they would also calculate upon a thorough confirmation of their views and a speedy quieting of all agitation. And even if they thought the respondent had a chance of escaping through a new and calm review of his cause, now that the excitement in their minds has abated, they would be glad the chance could be enjoyed. The charity concerning which officially they have so much to say, and of which they are personally esteemed to be good examples, would prompt them to this. We are compelled to believe that at least one of them most devoutly deplores that no right of appeal is allowed: for surely the more recent reflection of Bishop Smith must have satisfied him that when he votes for the deposition of one whose conduct he at the same time declares is not morally wrong, there ought to be some other tribunal either to destroy the force of his opinion or revoke the sentence which a passing notion of mere expediency caused him to favor and help visit upon his innocent brother.

We may say then that all classes of persons interested in the case, leaving out only an unenvied few, regret that there is no appeal from the decision. Now by what terms shall we describe the canon which thus stands in the way of the sense of right as well as the wishes of nearly all the members of the Church? What epithet have we fit to apply to its deformities? what language of sorrow suitable for a lament over its effects? Is it not worthy of annihilation? Shall it continue to exist? Must other Bishops be brought under its unjust and unrelenting operation? Must it still exclude from every means of obtaining restitution when perhaps unintentionally wronged, men so highly honored of God as to be made successors of the apostles, while the most degraded citizen can obtain from secular law rectification of every material error and recompense for all injuries? We cannot believe it. The canon has done its first and only work. Its character is now thoroughly understood; and even they who have been most pleased with what it has accomplished, will discountenance it as they would a polluted thing.

Unus.

For the Churchman.

A Missionary Exhibition—The Anniversary System.

"A Chinese Christian in Boston.—We chanced in at the Bowdoin-square Church on Sabbath evening, and found quite an interesting service about to take place, on the occasion of the presentation of the claims of the Baptist Chinese mission upon the Churches of that denomination. Mr. Dean, a missionary to China, since 1834, and recently returned to his native country, accompanied by a Chinese convert, was introduced to the audience, and gave a succinct relation of the rise and progress of the mission: after other remarks by several clergymen, the Chinese convert, clad in his native costume, ascended the pulpit and addressed the auditory in his native tongue, Mr. Dean acting as interpreter. Several questions were then proposed to him, at the suggestion of Mr. Dean, to all of which he gave pertinent and interesting answers. The convert then sung a hymn in Chinese, to the tune of Pleyel's hymn, and concluded with a fervent prayer, as far as could be judged by his intonation and action. We have rarely witnessed a more impressive scene. A poor Chinese of the humbler class, who, three years ago, was a Pagan devotee, standing up before a Christian assembly, in a Christian land, proclaiming his faith in the Christian's God and Bible, spoke volumes for the indefatigable labors of the worthy missionary and his fellow laborers in the cause, who, by their devoted and self-sacrificing spirit, have succeeded, within a few years, in carrying the life-giving influences of the religion of the Cross into the remotest regions of the earth,

'From Greenland's icy mountain,
To India's coral strand.'

And through whose untiring industry and unflinching perseverance even the distant islands that slumber in heathenism on the bosom of the farthest sea, are awaking to the glad echoes of the Gospel trump.

"The novelty of this affair attracted a dense throng, especially of the fair sex, who seemed desirous to get a peep at the citizen of the Celestial Empire. A collection in furtherance of the cause was taken up, which was preceded by a spirited appeal on the part of the Rev. Mr. Stow, and some apposite hints to the ladies by the pastor, the Rev. Mr. Cushman, who noticed the occupancy of the goodlier portion of the house by the fair ones, yet hoped there would be no cause of regret on that account; but that they would prove themselves worthy descendants of their illustrious ancestors, who were 'the last at the cross and the first at the sepulchre.'

The prelude on the organ, 'The overture to Samson,' was done in fine taste."

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The above is extracted from a late Boston paper. It will furnish the Rev. Mr. Spaulding of the Tabernacle with an additional warrant for the benediction which he recently pronounced upon the penny papers for the very flattering interest they were beginning to take in "the advancement of our Redeemer's kingdom." True, it is not as though they had already attained or were already perfect. As in their daily calling they are not yet harmless as doves, so they are not yet wise as serpents in their more sacred labors. The religious exhibitions from which their pious zeal will not suffer them to be absent in the body, are yet transferred to their columns with too much of the injudicious liveliness of a mere secular reporter. The lines are accurate, but the picture is given in quite too vivid colors to the public eye. They should go over it with more preparation of a certain kind; in short, with more "unction."

In their description, as in the actual scene, God indeed is served, but they do not omit that Mammon is not forgotten, nor that other spirit, that "fairer person, graceful and humane, whose lips dropped manna." We are told, to be sure, that there was fervidness of prayer and due measure of praise, but it is not kept sufficiently out of mind whether there was not quite as much zeal shown to fill the slips and the contribution-box. The overture was executed in fine taste; what served for prologue was well got through with; the dialogue of question and answer was as successfully sustained as if the exhibition had been for the advancement of Mesmerism instead of Christianity. Then the poor native, full dressed in character, went through his part of prayer and praise with appropriate gesture and good delivery, and something quite beyond the usual epilogue style of complimenting the ladies and bespeaking the patronage of the public, wound up the performance. It is all as natural as life. We even catch sight of the prompters stealing side-long glances at the crowded benches, and as the doors close we seem to overhear the managers casting up the nett receipts of the night.

But we have not noticed the account in order to pass censure upon the particular denomination under whose auspices the affair was conducted. We even stop our mouths from speaking a word of that reverend gentleman's gallantries about the cross and sepulchre of his Saviour; or of the patterns of evangelical grace who received his gallantries with such a flutter of admiration and modesty. We have no quarrel with "evangelical" denominations, as they style themselves, for these things. They act after their kind, both performers and hearers. Bred up in their associations and modes of feeling, it is scarcely more of a reproach for them to be what they are than for a man to be black at Timbuctoo. But there is a use which both may and ought to be made of such scenes as these. There is a profit to be got from them not discreditable to honor or religion. That profit let us get, and not be covetous for the other.

Viewed in their true light they are but part and parcel of a system—its genuine expression and development. A system, too, by which the Church as it exists amongst us, is in quite as much danger of being corrupted as by those dreaded practices, those renovations that disturb such as are "at peace in Zion;"—the keeping of the Cross in sight as well as in mind, bowing at the name of Jesus, or even daring to turn the as if the sacri[illegible] people rather than upon the altar, deed offered up to God and not to the congregation:* a system whose vices bear no small likeness it would seem to the vices of a certain other extreme—the unknown tongue, the unintelligible devotions and the catch-penny exhibitions of the sacred garments. Nor have we selected this Bowdoin-square spectacle as an extreme instance; indeed it is no adequate illustration of the system. A newly imported live specimen convert is indeed something, but it is not until the annual feast of the Tabernacle, the May-fair of Methodism comes round, that the full exposition is vouchsafed. Then our eyes are permitted to see religion, long since raised from the foot of the altar to the elevation of the pulpit, mount at length to its final perch on the platform. There she shows herself to the people and holds her court, surrounded by her chief ministers, the pet brilliant, the pet solid, the pet fervid man, the pet lady's man, and, not least, the pet wag of the anniversaries. Who would have foreseen that the religion of the Puritans could have come to this?†

No more instructive, more melancholy instance of the degradation entailed by this system can be given than by a brief contemplation of the anniversary wag. Who would easily believe that a man of character, of no mean parts, of no mean learning, an honored instructer in a religious institution of his sect, called upon by every motive to make his life some model of the true dignity of a Christian teacher—who would look to see such a man led by the priests of the superstition to make sport at their solemn feasts, and set the galleries agape with well-nigh impious fooleries. Surely no livelier notion can be formed of the tyrannous pressure of their vaunted public opinion, of "the cry" of the day among the sects, upon their individual members than where we see it forcing into such a position such a man as we remember to have seen there, mortified at least we cannot doubt, but lacking the moral courage to strip off his suit of motley on the spot, and fling cap and bells in the face of the admiring crowd. Who does not recollect to have seen going the rounds of the religious press of the sects for months afterwards, the applauded performance of a distinguished theological professor who had thus humbled himself for their gratification. This gentleman, it seemed, had just before made his *debut* successfully in the character for which he was cast, so that it was amid a titter of expectation from pews, aisles and galleries, that he made his second appearance and led off his waggeries for the evening with the following parody upon a humorous style of political resolutions then much in vogue:—

"*Resolved*, That the Valley of the Mississippi is a part of the territory 'between the river and the ends of the earth,' (Ps. lxxii. 8, Zech. ix. 10,) which belongs to Jesus Christ by express grant from Almighty God, and Jesus Christ must have it."

So happy a beginning was followed by a consistent strain of lively raillery. The Pope, he observed, was a gentleman of a large stomach, of a great appetite; he even threatened to swallow up the Protestantism of this country, but if he did, he (the wag) rather guessed it would give his Holiness such a stomach-ache that he would be glad to be rid of it. Ah! this was too funny—the last line of Puritan rigor relaxed. *Solvuntur tabulæ risu*—and with many more such delightful strokes he contrived to make "the crack speech" of the occasion and himself quite "the lion" of the anniversaries. It is still remembered as a crown of honor to him.

A serious mind may think we might well have spared a part of this citation from the jest-book of the Tabernacle, but we felt bound to adduce one at least out of the many illustrations which occur to us of the character and spirit which is displayed of the devices which are sought and resorted to, to sustain the excitatory and exhibitory system of driving forward "the great benevolent and religious operation and enterprises of the day," independently of the Church.

It would be easy to add sketches with appropriate specimens of the anniversary pattern of an eloquent speech, of a dull-sensible speech, of the speech of unction, and the speech for the ladies. We forbear, however, lest it should be the occasion of offence to some good people who have come to associate these things with religion and philanthrophy. *Yet this is* not only *a fair mode* but the proper mode of disclosing the real spirit which animated these proceedings. The newspaper-reading public who fancy that they get at this by looking over summaries of the secretary's, treasurer's, or agent's report of operations are as much mistaken as a foreigner who should imagine that he understood our national character from reading the quarterly abstracts of the Treasury Department. The official prelude of reports is worth no more in this regard than the prelude on the is to the language in which it finds vent, and the response which it prompts, that we must look for the real temper of these occasions. When we compare the tone of address to those assemblages of excited masses by which the political campaigns in our country have of late been carried on, we feel bound to say that they compare favorably with that adopted at these professedly religious celebrations during the same period,—that the lower habits of mind in their audiences have not been more appealed to by the political than by the clerical orators. For we sincerely regret to add that the harangues most offensive for their ridiculous or irreverent rhetoric have been the harangues of the clergy and not of the laity.

We are well aware of the apology which "the candid friend' has always to offer. True, there may be much that is evil, more that is objectionable, but after all, much good is done. There is no force in this observation, for there is no such alternative in this matter as that good must come of evil or not come at all. If in this boasted "land of Gospel light, of Sabbath and sanctuary privileges, of Bibles, Tracts and Sabbath schools," good is not to be done but in a bad way, we may indeed despair of more than the republic. We have no faith that it is necessary to raise distrust in every man of discernment, and aversion in every man of taste, that the Church of Rome may be converted by *colporteurs*, and devoted young women be sent to the Cape Palmas station. God forbid that we should have any new and improved systems to hawk about for the spread of the Christian religion. If the Church be not the organization and the society for doing this work, then how are the disciples of Fourier not right in counting the Church of Christ a superannuated body and unequal to its great charge, though loth to resign it. If the Church stultifies herself, and in fact gives it over to the world to work out its own destiny—if her hands are feeble that they cannot hold the trust once committed to them—if her knees are loosened that she cannot stand where she once stood, let her yield up her honors with her labors to another. If the body be indeed lifeless it has lain in state too long, and cumbereth the ground. Then let the system but now imperfectly attempted have free course. Let "every virtue under heaven," positive, negative, active and passive, keep each its own society for its exclusive accommodation and patronage; each will want funds; let them be raised by competition, by animating appeals, by fancy fairs and fine speeches, and every other pious fraud; let them continue to "do good by stealth," in a sense that may well make them "blush to find it fame;" and how long will it be before men begin to "calculate the value" of those virtues which pass so readily into vices?

It is not because of the incidental interchange of social courtesies, not because it appeareth unto them to be liberal, not even because it allows occasion for the not quite harmless gratification of displaying the "popular talents" of a good full-length figure of a fluent delivery, but it is because the Church sees the results upon which this system takes hold, because she will have the advancement of Christ's religion not undertaken as a *job*, an operation, an enterprise, but approached unto as a sacred function with religious awe and pious solicitude—it is for this that she calls upon her children not to throw in their lot with these men, not to come into their assemblies or be united to their councils. She sees nothing so attractive in their company that she should qualify herself for mingling in sympathy with it, as she only can do, by first concealing or casting from her one by one the great Catholic verities of that sacred tradition by which the faith was once delivered to the saints, and by which, now confirmed by most certain warrants of holy Scripture, it has been handed down for her keeping in this present time and her transmission to the future.

Boston, May 17, 1845. Y.

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* The authority of continuous practice and precedent in the Churches of England and America is a sufficient reason for deprecating any change in this matter of position—it being after all a question of appearance, though indeed of reverent appearance. What we mean to say is, that if the practice were not settled as it is, the consideration intimated above would be entitled to weight, as also would that of the natural instinct by which a man in leading family prayer, for instance, averts his face from the observation of others. For these reasons we should say that a clergyman's having averted his face from the congregation might be a breach of precedent, but did not amount to "false doctrine, heresy and schism."

† We ought not to deny any reader an opportunity of becoming acquainted with the following fair specimen of the anniversary eloquent style, for which the world is indebted to a Doctor of Divinity. It was received by the society in the most enthusiastic manner:—

"What single conception is more fraught with spirit-stirring associations than the sea, the sea, the sea!—the mighty, heaving, booming, surging, measureless, ever-raging and immutable sea! Great trackless highway of the living! Great deep charnel-house of the dead!

"See in its broad azure field the house of the sea—the palace of the waters—the proud and noble ship standing erect and lofty and without foundation, unharnessed to whale or dolphin, yet now moving by the impulse of a zephyr!

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"But the maid of the sea, the maid of the sea! How has the naturalist sought to ascertain her home and habits! How has the world run mad with curiosity to behold her face and form! How has poetry belabored poor fancy to describe her ocean-cave, her house of shells, her hair of cærulean blue, her neck of snowy pearl! Ay! how has imposture gulled the morbid taste with a horrid manufacture of painted leather ycleped a *Mermaid*. She, the maid of the sea, is a fable. But the man of the sea is sure reality—he is a unique and interesting reality—prompt, brave, blunt, manly forgiving, &c. &c. But I feel that I ought to take in sail," &c. This, however, the rev. gentleman neglected to do, and went on as he had begun, and ended with a bit of poetry, viz:

"Loud as the roar of the booming wave,
Sweet as the sound of the echoing cave."

For the Churchman.

Tracts for the Seasons.

NO. XIX.

Rites, ceremonies, and solemn observances, are inseparable from social religious exercises. This has been evinced under every variety into which the religious principle has been moulded. The patriarchal and Jewish systems were cases clearly in point. Heathen mythology, mainly composed of abuses and corruptions of the sound principles of revealed religion, always retained this feature. It is also conspicuously incorporated into the system of the great false prophet of the East. *The celebration of holy days and seasons*—the subject now proposed—has uniformly been one of the points herein included.

Under the Christian dispensation, the particular injunctions whence the Jewish festivals derived their divine authority have been revoked, and none been substituted. It is obvious, however, from the earliest of those developments of the Christian Church which illustrated in its organization, polity, and institutions, the known will of Christ and His apostles, that the *principle* was not condemned, but retained as right and proper to be acted upon. Its *practical application* was among those things in which the Church was left to regulate herself according to the power vested in her to prescribe laws and make appointments for her members in matters not determined by the word of God, provided she does not herein contravene the principles, spirit, and precepts of that word.

The possession of this power by the Church might be satisfactorily argued from the necessity of the case. It is an essential law of self-preservation that every society have such power. Without it its organization, action, and influence must come to naught. Its existence, moreover, is clearly recognised in the New Testament as a prerogative of the Church. The duties therein enjoined of administering the sacraments, celebrating public worship, preaching the gospel, and maintaining discipline, cannot be efficiently discharged without provision for mode, time, *place*, and circumstance, more or less in detail, claiming observance as of authority and as obligatory. Various precepts are given to the Church in holy Scripture, of vital importance to her order, efficiency, and indeed very being—such as that all things be done to edifying, that all things be done decently and in order—which necessarily suppose, for securing their full practical benefit, that she has power to provide for the manner of carrying them out, and to enforce its observance on her members. In what the Church does in this way, provided she runs not counter to the Scriptures, every principle of good order, and certainly the humility of true evangelical [illegible] Even what the word of God leaves indifferent ceases to be so when competent authority prescribes or forbids it. We are not to withhold obedience to law because the matter thus prescribed or forbidden is not expressly so in Scripture. This principle lies at the foundation of all civil and social order and allegiance. Nor can it, in any sound and consistent view, be severed from ecclesiastical matters. The right of civil authority to obedience is not founded in its power to inflict penalty. The gospel enforces it on the *consciences* rather than the *fears* of men. Ecclesiastical authority is clearly set forth in Scripture; and conscientious submission to it enters as thoroughly into the Christian character as does conscientious submission to civil authority. Hence the Christian's obligation to *hear the Church*, with all humility and readiness of mind, when she makes appointments, and prescribes observances, for the spiritual welfare of her members.

As, however, in civil affairs, gross and cruel corruptions of despotism have grown out of the abuse of the principle which establishes legitimate authority, and imposes the duty of humble and conscientious obedience; so has it been in matters ecclesiastical. But in neither case is this a rightful ground of abrogation of government, or freedom from the guidance and restraints of law.

On these principles we are spared the necessity of any refutation of the ultra notions which would cover all ecclesiastical authority—in the matter, for instance, now particularly in hand, of the appointment of holy days and seasons—with the opprobrium growing out of its papal abuses and corruptions; and may proceed to an inquiry into the grounds of such appointment.

In the fourteenth chapter of his epistle to the Romans, St. Paul, in a particular precept, illustrates and enforces *a general principle* of great importance on this subject. "One man esteemeth one day above another. Another esteemeth every day alike. Let every man be fully persuaded in his own mind."

Among the early converts to Christianity from the Jews, there were many who retained a great fondness for the devotional observances of their former faith. The difference of days, touching their relative sanctity, or in other words, the observance of the anciently appointed festivals and fasts of the Church, was one of the points herein concerned. Those who still cherished their attachment to them, and wished to keep holy, by Christian services, days which had been so kept by services under the law, often carried *their* views too far by extending them *beyond* the mere exercise of their own pious *preferences*, and making them rules by *which* to sit in judgment on others. This spirit the apostle rebukes. He finds no fault with the esteeming of one day above another; nor does he condemn the neglect of this by esteeming every day alike. He would have every man fully persuaded in his own mind; but would have none erect his judgment into a *rule* by which others are to be governed.

The principle herein contained is, that there was nothing wrong in continuing to observe religiously the days of ancient holy observance; but that, as the divine requirement of them ceased under the gospel, and the spiritual rulers of the Church had not acted authoritatively in the matter, their observance was not a *duty*. Christians were at liberty to observe them or not; but not at liberty to judge those who differed from them.

The fact, then, of the esteeming of one day above another having nothing in it contrary to the word of God, it is among those things which, neither commanded nor forbidden in that word, are left for legislation by the Church in the exercise of her inherent right and duty to rule for the best interests of her members in things pertaining to their ghostly welfare.

The sanctification of particular days and seasons for special religious commemorations and observances, is proved by history to have had Catholic sanction and appointment so early as not to admit of a doubt of its being in accordance with the will of Christ and His apostles. This sanction and appointment has continued to the present day, with sundry additions and modifications touching its practical development and application. True indeed, here, as in very many other good things—such as prayer, sacraments, preaching, fasting, and spiritual discipline—the enemy intruded his malign influences, and encumbered the good with a preponderating mass of *evil*. Burdensome in number, superstitious and idolatrous in kind, and oppressive and injurious in their connected rules of observance, the festivals and fasts of the Church afforded some of the good and scriptural reasons which compelled to a rending of an ecclesiastical unity, which brought disgrace and injury upon the Gospel.

In this work of reform from papal corruptions the Church of England was restrained by the good providence and grace of God from following the unhappy course which elsewhere so mournfully illustrated the sinful tendency of our nature to rush from one to another extreme of *error*. Urged by imperious necessity of reformation, the authorities of that Church embarked therein in the fear of God. They recognised, however, as of binding obligation on their consciences, the great principles that their object, to be of a truly legitimate and Christian character, must be *reformation in*, and not *departure from*, the Church; that it must be the reformation of *the Church*, the *old and one* Church of Christ, and not the establishment of a *new* Church. They therefore took up the various points of doctrine and discipline which they found in the Church, and compared them with Holy Scripture as interpreted by primitive Catholic reception. What was consistent herewith they received. What was repugnant they rejected. What, varying from this standard, could be brought back to it they reformed. Under this last head are to be ranked the festivals and fasts of the Church. Their observance was reformed by greatly reducing their number; by confining particular personal commemorations to saints who are had in honor in the word of God; by purging their services from every thing superstitious and idolatrous; and by relaxing that rigorous demand and minute prescription for their observance which had brought in such a lamentable prevalence of cold and deceitful formalism, and which presented such serious hinderances to the civil, social, and domestic departments of Christian duty.

Indeed, the principle of holy day observances, severed from papal abuses and corruptions, was by no means confined to the Church of England. It was retained by almost all Protestant communions. The established religion of Scotland, some of the dissenters in that country and other parts of the British Empire, and their descendants and associates in our Republic, are, it is believed, nearly all the exceptions. The Protestants on the continent of Europe are not, as a body, herein at variance from the Church of England; with which, in all essential matters, ours is one.

It has been thought that there are two scriptural objections to our observance of Festivals and Fasts. The first is taken from the fourth commandment; which, it is contended, forbids the sanctification of more than one day in seven, by requiring, as a religious duty, the devotion very naming of this objection would seem to be [illegible] with every reasonable and serious mind. The Bible knows nothing of it, inasmuch as it contains, nothwithstanding this law, the prescription of a variety of holy-day observances. The unquestionable usage of *daily* public worship in even apostolic times, is clear testimony of the decidedly unevangelical character of this worldly and sensual view of the fourth commandment; which it requires but little influence of true Christian experience to show how unworthy it is of any respect being had for it by the people of God.

Another objection is drawn from the fifth chapter of St. Paul's Epistle to the Galatians, where he chides them for observing "days and months and times and years." It is obvious, however, that reference is here made to a false and superstitious adherence to the observance of *Jewish* appointments. These, as it has before appeared, might be had in reverence as a matter of individual pious observance; but there is clearly here meant a superstitious and bigoted attachment which dishonored the Christian name, and was connected with unchristian judgment of brethren who differed in opinion.

It does not appear, then, that there is any scriptural objection to a Christian's esteeming one day above another. It being neither commanded nor forbidden, ranks it among *things indifferent*, which constitute the proper field of operation for the Church's right of authoritative enactment. When she exercises that right, the subject on which she does so ceases to be indifferent. *Her* authority invests it with obligation, and makes it a duty.

The propriety and usefulness of the Church's appointment of holy days and seasons may be variously shown.

There is nothing in Scripture or reason, and certainly nothing in the devout affections of the Christian heart, to confine the duty, privilege, and enjoyment of public worship to the one weekly holy day. Very frequent, besides on the Sabbath, indeed daily, were its stated returns under the divine polity of the Mosaic dispensation. They were daily too among the primitive Christians. The Church, from time immemorial, has appointed daily morning and evening service. There is probably no denomination of professing Christians which does not practically admit the principle that it is right and proper to have public worship more frequently than on the Lord's day. There is a general harmony of sentiment and feeling in this matter among all who worship the true God. Nor is it confined to them. I know not of a religion on earth which considers weekly public devotions enough to meet the yearnings of the devout.

Let not Christians, in the practical application of this principle, be outdone by the disciples of false religions. Can any thing more commend itself to hearts truly renewed and sanctified by divine grace, than frequent retirement from the world to meet the congregation of God's worshippers in His holy temple? This taking from *their* hour a portion of the time claimed by this life's pleasures, pursuits, profits, and honors, to be given to God, our souls, and eternity, in the fellowship of His Holy Catholic Church, must it not be, as a comfort and joy to the pious worshipper, so also a joy to the holy angels, and an acceptable and well pleasing service to our Father in heaven? Must it not be a material help to us in our probationary pilgrimage, to retire from the world's allurements, and unite in drawing fresh strength from the inexhaustible Fountain of grace, in catching a spark from the divine flame which warms cherubim and seraphim in the Church above, in learning together the way to heaven, and together receiving grace to proceed therein?

What then can be the objection to the Holy Days and Fasting Days on which the Church would give her members a more especial summons to the duties of God's holy house?

The attaching to some of them of the names of saints has been faulted as savoring of superstition if not idolatry. The objection must be founded in ignorance of the Church. One will look in vain into her services on these occasions for any thing but what is purely evangelical. The attaching to them of the names of saints is but an application of the principle, well known and constantly acted on, whereby we love statedly to recal the memories of those personally dear to us, or those whose histories are identified with human happiness and welfare in any department of the social compact. Will Christians concur in celebrating the virtues and services of the great ones of the earth, and plead conscience against similar memorials of those who lived, acted, and died in the cause of that kingdom which is not of this world, and whose privileges and immunities confer on its citizens their highest dignity and purest enjoyment here, and infinite and endless glory hereafter?

It has been objected to the Church's days of special solemn observance, that the prayers and praises provided for them are *always* seasonable, that we should always be thankful for the great events connected with our redemption, and for the services and good examples of the saints, and always pray that God would bless them to us; and that therefore it is improper to set apart particular times for those duties.

The objection would equally apply to the institution of the Sabbath. Is not His public worship as much God's due on one day as another? Are not our spiritual necessities at all times equally important to be regarded? Yet has our Heavenly Father been pleased to ordain a weekly holy festival on which our religious duties are to be more particularly enforced upon our consideration and attention. He was also pleased to establish, in His Church of old, various other holy days and seasons in special commemoration of events for which His people should be always thankful, for the special asking of mercies which the devout mind should always desire, and for special application to duties always seasonable and right. Our Saviour appears to have accorded the fitting observance not only to those holy days which the divine law appointed, but also the feast of the dedication, which *the Church* had piously ordained and sanctified.

But this principle has concession in its favor more extensive than is probably generally imagined. The observance so common among Christian communities of days of special Thanksgiving, or of special Fasting, Humiliation, and Prayer, or days on which missions or other religious subjects are to be specially brought to mind, is suffrage in favor of the propriety of occasionally or statedly discharging, with peculiar solemnity, duties at all times binding.

In this general concession also sanction is given to the principle, so practically valuable in every department of duty, of securing by proper method, and of assigning to each a time and mode of special observance, a salutary *habit*, embracing in the stated recurrence of its turn for particular attention, every duty which should contribute its share to the formation of Christian character. The present subject pleads for the justice of allowing these generally conceded principles their proper influence in behalf of sacred observances hallowed with the sanction of every ancient Catholic authority, and de[illegible] God's blessings to man, and of the virtues and services of the greatest and best among those who have contributed to human welfare; and to special prayer that the divine goodness herein illustrated may be sanctified to our spiritual and eternal interests.

It may tend to further the practical object of this Tract, to take a hasty glance at the particular character and design of our several holy days and seasons.

Besides festivals devoted to the memories of saints, we have the more important ones in celebration of leading events in our Saviour's life, connected with His redeeming functions. Such are "the Nativity," "the Circumcision," "the Epiphany," "the Presentation of Christ in the temple," "the Annunciation of the Blessed Virgin Mary," Passion Week, particulularly "Good Friday," "Easter-Day," and "the Ascension."

The feasts of the Presentation and Annunciation are also to be regarded as in honor of the Mother of our Lord, whose memory should ever be had in reverence, and of whom the sure word of prophecy hath said—as the Church, the witness of God's truth, has ever since avouched—that all generations shall call her blessed.

The feast of "the Holy Innocents" is consecrated to the memory of the innocent victims of Herod's cruelty, when, through envy of Christ, he endeavored to involve Him in a general massacre of infants, and celebrates the overruling providence of God in defeating the base design.

The feast of "St. Michael and All Angels" is intended to celebrate, and commend to our imitation, the *virtues*, and praise God for, and ask the continuance of, the *tutelar services*, of the holy angels, who are represented as "the ministers of His that do His pleasure," taking an interest in the spiritual welfare of men, "sent forth to minister for them who shall be heirs of salvation," and after death, conveying their disembodied spirits to the mansions of the blessed.

The feast of "All Saints" concludes the annual course of Saints' Days. It is designed to fix our devout meditations on the blessed doctrine of the communion of saints, to recal the memories, and engage us in thanks to God for, and in prayer that we may have grace to *imitate* the examples of the good of every age; and may be especially endeared by the *personal recollection* of those who have been taken to the rest that remains to the people of God, from the circle of our own beloved relatives and friends.

To add solemnity to the great festivals of Easter and Whitsunday, the two days immediately following each are set apart as special holy days, being a prolonging, in each case, of the Sunday's proper festal celebration.

The forty days of Lent are the first on the list of what are denominated "days of fasting, on which the Church requires such a measure of abstinence as is more especially suited to extraordinary acts and exercises of devotion." Appropriate services of deep solemnity are appointed for "the first day of Lent, commonly called Ash-Wednesday;" which day, and Good Friday, are the *Great Fasts* of the Christian Church.

Lent is a season of forty days, exclusive of the intervening Sundays, which the Church, from ancient times, has set apart for extraordinary acts and exercises of devotion and humiliation. It is placed at that period of the ecclesiastical year which renders it a fit preparation for the mournful observances consecrated to the memory of the sufferings and death of our Redeemer. It is one of the times at which the Church requires the duty of abstinence or fasting. This is among the many subjects on which men have run into opposite extremes of error. Ostentation and mere outward and formal observance is one. Reason and Scripture unite to show the futility of this, its connection with unsound religious principle, and its danger because of the hypocrisy and dissimulation which it involves, and its hardening influences on the conscience and the religious sensibilities. It is to be feared, however, that the prevailing error among Protestants is the neglect of the department of religious duty. That it is a religious duty, is evident from Scripture. "When ye fast," "But thou when thou fastest," are expressions of our Lord which clearly show His will that this duty, so prominent among the divine requirements in the Church under former dispensations, should continue to be a duty under His better dispensation. Confirmation strong of this appears in His own example, and that of His first followers who "ministered to the Lord and fasted," and in St. Paul's ranking fasting and prayer as suitably connected religious exercises.

In their scriptural character as proper accompaniments of special acts of penitence and devotion, abstinence and fasting are required by the Church, besides during Lent, are the *Ember Days*, when she would call her members to special prayer for divine guidance in the momentous trust of the choice and ordination of Christian ministers; and as the *Rogation-Days*, which are the three days immediately preceding the feast of the Ascension, and have been observed for many ages with an especial reference to the divine blessing on the spring-time course and operations of nature, to the extending of the *public mercies* of God's providence, and especially the withholding of the judgments so richly merited by public sins. Agreeably also to very ancient, if not strictly primitive usage, "all the Fridays in the year, except Christmas-day," that is the weekly returns of the day of our Lord's death, are included among days of abstinence, and extraordinary acts and exercises of devotion.

Such are the days of particular religious observance, other than the Lord's day, which the Church appoints for the guidance and training of her children through the probation to the reward of the Christian life.

The *Sundays* in the first half-year are devoted to celebrations and services suggested by the events of our Redeemer's life. Those in Advent, the season immediately preceding the feast of the Nativity, are designed to prepare us for duly celebrating Christ's coming in the flesh, and also, by a very natural transition, direct our view to His second coming to judge the world.

The Sundays after Christmas are a continution of the services of that great festival.

Epiphany and the Sundays after succeed. The scriptures and collects in the services for these days suggest reflections on the nature and character of Christ, of His embassy, of His religion and Church, and of the blessings mercifully designed by His mediation.

The three Sundays immediately preceding Lent are designed as preparatory to that solemn season, by suggesting, in their proper services, reflections on our guilt and unworthiness, which rendered necessary the mediation in our behalf of the Son of God, and on the religious affections, exercises, and duties, hence incumbent upon us.

The services of the Sundays in Lent are admirably adapted to the due improvement of that season when the Church, following her Lord to the desert, in His forty days fasting, would point to His example in instructing her members to deny themselves and take up their cross.

On the "Sunday next before Easter week. [illegible]

Those which follow that great festival are sacred to the memory of the important event which it celebrates, and to the consideration of the proofs which support it, and of the invaluable instructions, and the high and holy hopes which it imparts.

The "Sunday after the Ascension" prolongs the celebration of that glorious event, and calls us, encouraged by the promise of the Comforter, to pray for His sacred influences to "exalt us unto the same place whither our Saviour Christ hath gone before."

Then celebrating, on Whitsunday, the fulfilment of that gracious promise, and meditating on the nature, character and functions of the Holy Ghost then sent, we have commemorated Christ's living among us, and celebrated all the remarkable events of His life, by which He accomplished our redemption.

The mystery of THE HOLY AND UNDIVIDED TRINITY, presented to our faith by this course of hallowed observances, becomes then the subject of particular contemplation; and through the remainder of the year, the Church directs us how to walk in the blessed steps of the most holy life which we have reviewed, and to obey the precepts, to receive the faith, and duly profit by the mysterious doctrines, of the religion for which that life was spent and given.

Such is the provision which the Church has made, in her holy days and seasons, for helping her children forward in the way that leadeth unto life. It remains for them, and for those who are set over them in the Lord, to see what heed they give to the great spiritual privileges thus provided for them. Responsibility is proportioned to means and opportunities of doing right. With such as *we* have, let us seriously ask what can be our hopes of escape when God cometh to judge every man *according to that he hath.*

B. T. O.

Not having received the annexed until after the article to which it refers was in print, we publish it here as the next best way of complying with the writer's request:—

Mr. Editor,—If you purpose, although I do not ask it, to republish my article in the Courier and Enquirer of Wednesday, May 21st, I beg the favor of your correcting therein the following typographical errors:

In the second paragraph (marked 1), line 4, for "*departed spirits*," read *departed saints*.

In the fourth paragraph (marked 3), line 7, for "*freely*" read *fully*.

Same paragraph, end of last line, print a *comma* instead of a *period*.

In the fifth paragraph (marked 4), line 10, print "*departed*" in the Roman letter, so that it will read "*faithful* departed."

In the sixth paragraph, line 11, let the pointing be, "Are, however unconsciously, abettors," &c.

Yours truly, FACT.

POPULAR RELIGIONISM.—The *Liverpool Mercury* quotes the following from a *sermon* delivered on Sunday sen'night by Mr. Hugh M'Neile:—

"We must protestantize the schools—we must have new catechisms, and new primers. We must begin from the beginning with little children, and instead of telling them that A stands for apple, we must have a new vocabulary. A must stand for atonement, and A for antichrist; B for burn, B for Bible, and B for Bishops: and the children must be taught how the Romanists burned our Bible bishops; C for council, C for creed, and C for canon: and they must be told how Romish creeds and canons opposed the primitive truth; D for decretals, D for dungeons, and D for death: and they must be told how the Romish decretals consigned men to dungeons and death: E. for emancipation that let in the flood: and F for fire, fagot, and faith: and they must be told how the men of faith were consigned by Romanism to fire and fagot."

The Presbyterian General Assembly by a large vote (ayes 169, noes 6, *non liquets* 4,) have decided against the validity of baptism in the Church of Rome.

The Churchman.

New York: Saturday, May 31, 1845.

The subjoined narrative and documents which have been handed us for insertion will be perused with lively interest. Rarely have we known a more sensible, feasible undertaking; nor one that more strongly commends itself to the best feelings of Churchmen. We admire also the truly Christian and deliberative character of the whole proceedings; and we wish the most ample success to all concerned in the enterprise, and not least to the excellent clergyman on whom its most arduous duties will devolve.

But one feature of the proceedings has sensibly touched us, and excited mingled emotions of sorrow and gratitude. We cannot but be grateful for the deference which has been shown to our beloved Bishop at a time when the world is arrayed against him; and we honor the fearlessness and kind consideration of those who, regardless of the foul breath of calumny, have solicited his approbation and sanction of a measure of deep interest to the Church. But still more thankful are we that the sound Christian feeling and judgment to which our diocese has been accustomed to look, and never in vain, for guidance, are still exerted in its behalf; and that all who desire may have the benefit of their Bishop's counsels. The proposition of the British residents was the first of the kind which had ever been made in our country; the projectors of it had no precedent to guide them and many dangers to encounter; and we have reason to believe that the wise counsels of our excellent Bishop, and the laudable deference so generously accorded to them have modified in some important features the original purpose; and thus laid the foundation of permanent unity and concord in an undertaking which, if carried out under less prudent advice and forethought, might have hazarded the amicable and Catholic relations which now subsist. Our sorrow in reading the proceedings is of course owing to the circumstance that the letter which has had so important an influence in directing the present undertaking, and which is worthy to be placed among the archives of the Church, could not, with due regard to the laws of the Church, have been written by the right reverend author in the official character which the purity of his life and the wisdom of his counsels alike fit him to adorn.

Anglo American Free Church.

At a meeting held in the Sunday School Room of St. John's Chapel in this city, pursuant to public notice, on Monday evening, the 26th inst., in furtherance of the establishment of an ANGLO-AMERICAN FREE CHURCH FOR BRITISH EMIGRANTS, H. B. M. Consul, Anthony Barclay, Esq. having been called to the chair, and the Rev. Moses Marcus appointed Secretary, the Chairman, after a few prefatory remarks, requested the Rev. Jona. M. Wainwright, D. D, an Assistant Minister of Trinity Church, seeing they were met to advance the propagation of the Gospel, to invoke the blessing of the Almighty upon the proposed undertaking. Whereupon, the Reverend Doctor having opened the proceedings of the evening with appropriate Collects from the [illegible], the minutes of the former meeting were read by the Secretary, followed by the Report of the Committee and the able documentary correspondence thereunto appended.

On motion of the Rev. Professor McVickar, D. D., seconded by A. D. Patterson, Esq., Editor of the "Anglo-American," it was resolved unanimously, "That the Report now read be received, and that this meeting do approve the principle of Catholic Unity which the Committee recommend, and are so properly anxious to mention, in the establishment of a Free Church for British Emigrants arriving at the Port of New York; nevertheless, that in the use of the Liturgy of the Protestant Episcopal Church of America, it is their very earnest desire there may be added such further prayers for the authorities of their native land as may be approved by the ecclesiastical head of this Diocese."

On motion of the Rev. Benj. Evans, Missionary of the Free Mission Church of the Holy Evangelists, seconded by John R. Livingston, Jun. Esq., it was resolved unanimously, "That the establishment of a Free Church for the use of British Emigrants arriving at the port of New York, in connection with the Protestant Episcopal Church of America, is a most desirable and important object of Christian enterprise, justly entitled to the encouragement and support of every true-hearted Churchman; and that to this end a subscription be forthwith set on foot."

On motion of the Rev. Isaac Pardee, Rector of the Church of the Redemption, seconded by the Rev. Joseph H. Price, Rector of St. Stephen's Church, it was resolved unanimously "That the following gentlemen do form a Committee for the establishment of a Free Church for British Emigrants, until the same can be duly and legally organized, viz. Anthony Barclay, Esq. H. B. M. Consul, John Charles Beales, M. D., Don Alonzo Cushman, Esq., Thomas Dixon, Esq., Joseph Fowler, Esq., Wm. H. Hobart, M. D., Henry Jessup, Esq., John R. Livingston, Jun. Esq., A. D. Patterson, Esq., Charles N. S. Rowland, Esq., Edward F. Sanderson, Esq., and Floyd Smith, Esq. That Thomas Dixon, Esq. be the Treasurer, and the Rev. Moses Marcus, Secretary; who, together with H. B. M. Consul and John S. Bartlett, M. D., shall be an executive committee to engage a place eligible for holding divine worship, and securing the ministrations of the Church therein temporarily, so soon as the sum of $1,000 shall have been paid into the hands of the Treasurer, that they shall in no case enter into engagements for the first year which shall exceed the sum of $1,000, or whatever amount of subscription shall be actually raised and paid over to the Treasurer in support of the proposed object; that they be empowered to memorialize the Church and government of Great Britain and the Rev. the Rector, Churchwardens and Vestry of Trinity Church, New York; to give due notice to the parties interested of the time and place where service shall be held, and to do whatever else may be necessary in furtherance of this important undertaking."

On motion of Thos. Dixon, Esq., seconded by John S. Bartlett, M. D., Editor of the "Albion," it was resolved unanimously "that the thanks of this meeting be conveyed to the Rev. the Rector of Trinity Church for having so kindly afforded the use of this room for their accommodation on the present occasion."

A friend of the Rev. Dr. Berrian, Rector of Trinity Church, and of the Rev. Dr. Higbee, an Assistant Minister of the Parish, apologised for the unavoidable absence of these gentlemen from the meeting, and expressed their high approval of the object proposed.

On motion of the Secretary, seconded by the Rev. Professor McVickar, it was resolved unanimously, 'that the proceedings of this meeting, together with the Committee's Report, and the correspondence thereunto appended, be sent to the "Churchman," "Albion," and "Anglo-American," for insertion in their columns.

On motion of the Rev. Dr. Wainwright, seconded by the Rev. John Dowdney, Rector of St. James's Church, it was resolved unanimously, "that the thanks of this meeting be presented to the Chairman, for the distinguished ability with which he has presided on this occasion, and for the hearty zeal with which he has entered upon the good work of providing for the spiritual wants of his countrymen, who are members with us of the same household of faith, the blessed consolations of the Church of Christ upon their arrival here."

The Chairman, in a truly Christian address, acknowledged the honor conferred upon him by the foregoing resolution, and, dilating upon the glorious prospect of great and permanent good which the undertaking presented to his own mind, moved in conclusion "that the thanks of this meeting are due, and be hereby given to the Rev. the Clergy for their kind attendance, and for the encouragement and delight their presence and assistance in the proceedings of the evening, have afforded;" which was seconded by Dr. John Bartlett, M. D., and carried unanimously; whereupon the meeting adjourned.

Among the clergy present was the Rev. H. M. M. Belcombe, who had recently arrived in this country from England.

The character of this meeting was one of deep and general interest throughout the whole of its proceedings. The remarks of the speakers were all of them of a most interesting nature, and much satisfaction was expressed by those present at the good beginning made by the Church in this work and labor of love.

☞ Subscriptions will be thankfully received by H. B. M. Consul, at his Office No. 1 Exchange Place; Thos. Dixon, Esq. Treasurer, 51 William street; by the Rev. Moses Marcus, Secretary, at the office of the 'Churchman,' 161 Fulton street: and at Messrs. Stanford & Swords, 139 Broadway; or by Dr. Bartlett, at the office of the "Albion," Barclay street.

Report of the Committee.

The Committee appointed by the meeting held at the house of H. B. M. Consul, on Monday, the 14th ult., to mature and report to a future meeting a plan for the establishment of a Free Church for British emigrants, who are members of the Church of England and continually, in great numbers, arrive at the port of New York, beg leave most respectfully to state:

That they have met on several occasions, during the interval of time which has since elapsed, and devoted their best attention to the consideration of the subject entrusted to them.

As empowered by the meeting, the Committee have likewise added to their number such gentlemen, disposed to co-operate with them, whose names will give character and weight to the important object it is their most earnest wish to accomplish, viz. John Charles Beales, Esq., D. A. Cushman, Esq., Joseph Fowler, Esq., William H. Hobart, M. D., Henry Jessup, Esq., John A. Livingston, jr. Esq., Charles N. S. Rowland, Esq., J. Sanderson, Esq., and Floyd Smith, Esq.

The Committee not insensible to the great and permanent advantage which might be derived from the liberal provision of Her Majesty's Government, could the Act of Parliament, known as the Consular Act, be strictly followed out in this country, have in their deliberations, duly considered the subject, as will appear from the accompanying documents; and, unanimously concur in the opinion, that it will be impossible to establish a Church without direct infringement upon Catholic principles, which no true Churchman would desire, otherwise than in connexion with the Protestant Episcopal Church of America, and in accordance with the provisions of her Constitution.

Believing, however, that a strict adherence to the unity of the Church, as an essential principle of their religion, will bespeak the liberal support of the benevolent, and piously disposed in England; as well as the immediate and necessary aid of the members of the Anglo-American Church, the Committee very earnestly recommend the providing of spiritual ministrations for their fellow-countrymen in the only way in which it can be done, and as a Christian duty; regardless of pecuniary, or personal considerations, or of national bias, or aught else than the love of Christ shed abroad in the hearts constraining them thereto.

In the hope that this may be done promptly and efficiently the Committee now offer the following suggestions, in discharge of the duty reposed in them, and for the further consideration of this meeting.

1. They would recommend the renting of a convenient room for holding divine service in connexion with the object proposed, that is to say for the immediate benefit of British emigrants, but, of course, for the use of such other persons as may feel disposed to attend, *temporarily*.

This measure will give time for maturing some future plans of operation, for collecting money for building purposes, or the purchase of a Church or Chapel, should one present itself; and for testing the value and importance of the enterprise itself.

The following rooms have been offered: the "Coliseum," which will seat from 800 to 1000 persons, at $800 per annum, including the expenses of fuel, lights and attendance:—the "Minerva," a beautiful room, which will seat about 800 people, at $650, also including fuel, lights, &c., or at $500, if occupied only on the morning and afternoon of Sunday, and not in the evening:—and, a room at the corner of Lispenard-street, Broadway, over the store of Mr. Rockwell, which will seat from 300 to 500 persons, at $400, independently of fuel, &c., which will require an outlay for cleaning, &c. This room, however, may be had *exclusively* for a Church, which is *not* the case with either of the other establishments.

2. The Committee would suggest the importance of an immediate provision for the necessary support of the proposed undertaking, and that the expense may not fall upon a few individuals, would point out how and in what way the means may be obtained.

They would recommend then, that one thousand dollars at least be forthwith raised to begin the work, and, surely, there can be no doubt that one hundred gentlemen may be found disposed to contribute thereto in the ratio of even $10 each, if no more. The Committee, therefore, advise that the appeal on behalf of this object be made general, not only to British merchants, and English residents, but to every Episcopalian in New York; since not one of those whose heart is in the right place, will withhold his hand from giving, of what country soever he may be.

In connexion herewith, the Committee respectfully submit the propriety of an application for aid to the Rev. the Rector, Churchwardens and Vestry of Trinity Church, New York; who, in consideration of the original grant to them of their present possessions from the British Crown, will probably not refuse the sum of money usually given to the rectors of the city churches, but with a becoming liberality, will appropriate a share of their bounty in favor of an object which has claims upon the Church at large.

The Committee in like manner would suggest the propriety of addressing an appeal to the members of the Church of England at home, and a memorial to the Right Hon. and Right Rev. the Lord Bishop of London, to be laid before Her Majesty's government, from a conviction that the harmony and agreement existing between the Mother Church and her legitimate offspring in the United States of America in all the essentials of her most holy faith, as well as in her rites, ceremonies, doctrine, and worship, and a desire on the part of British subjects, resident here, not to do any thing which would disturb the same, or contravene established principles, will call forth a demonstration of approbation, and assistance to whatever extent it may be needed.

3. The Committee would recommend the appointment of a provisional Committee, Treasurer and Secretary, until such time that a religious society can be formed, in furtherance of the object proposed, according to the provisions of the Revised Statutes in such case made and provided, and the canonical requirements of the diocese.

4. The Committee would say a word upon the importance of appointing a suitable person to the office of Chaplain, that he be a man who will devote himself to the work with a hearty zeal, and do good to the best of his ability—the Lord helping him.

A Presbyter of the Church of England, canonically received into the Anglo-American Church, acquainted with the peculiar feelings of his own countrymen, and not wholly ignorant of the nature of things here, will, probably be, at all times, the most suited for such an appointment.

Upon the adoption of these and the like measures, if carried out with unanimity and zeal, the Committee verily believe the proposed object may be safely and securely proceeded with. The small sum of money required for so laudable an enterprise is but an item among so many, who must and *do* feel an interest in it; and, as there is really nothing of party in the undertaking—of party either *in* or *out of* the Church, they sincerely hope it will prosper, redounding to the praise and glory of God, and the salvation of immortal souls.

Imploring, therefore, the grace and blessing of the Almighty, "without whom nothing is strong, nothing is holy," the Committee submit their report for the action of this meeting.

(Signed) ANTHONY BARCLAY, Chairman.

New York, May 26th, 1845.

Extracts from the Minutes of the Committee at the meeting held at the house of Thomas Dixon, Esq., April 16, 1845.

"Resolved, That the British Consul be requested to make application to the Bishop of the Diocese of New York to obtain his views regarding the use of the English Book of Common Prayer in the proposed Free Church for the use of British Emigrants."

At the meeting held at the house of John Charles Beales, M. D., the British Consul reported having addressed a letter to the Bishop of New York; to which he had received a reply,—both having been read, on motion of the Rev. Mr. Marcus, were ordered to be put on file for future reference.

On motion of Mr. Fowler, seconded by Dr. Beales, Resolved, That in view of the sentiments expressed in Bishop Onderdonk's letter the use of the English Book of Common Prayer in the proposed Free Church for the use of British Emigrants is inexpedient.

On motion of Dr. Beales, seconded by Mr. Fowler—

Resolved, That the thanks of this Committee be given to Bishop Onderdonk for his interesting letter, and that the British Consul be requested to convey their thanks to him for his communication.

At the meeting held at the house of the British Consul, May 23d, 1845, the Chairman reported having conveyed the thanks of the Committee to Bishop Onderdonk, in conformity with the resolution passed on the 3d instant.

Copy of Correspondence with the Chairman and the Bishop of New York.

NEW YORK, April 17th, 1845.

Right Rev. and Dear Sir,—The great destitution, in spiritual matters, of newly arrived British emigrants in this city, having excited the attention of some of their countrymen resident here, certain of the latter have concerted to adopt the best measures which can be suggested for their relief and comfort, and for retaining the Protestant Church emigrants within the fold of that Church. For that purpose it is proposed to form an English Congregation, as is done in almost every foreign country, and to establish a *free* British Chapel for emigrants, in which "the celebration of Divine Service shall be according to the rites and ceremonies of the United Church of England and Ireland."

We know, that as regards the laws of the land in which we live, we are free to worship as we please, and to pray for whom we please. But we should be averse to separate ourselves by any measure we contemplate, from the Church existing in this country, derived from that of England. My own view and determination is, to abandon the project, if the use of the Common Prayer of the Church of England "in extenso" meet with the disapprobation of the Bishop of this Diocese, or of the clergy in general of this city, or if it be likely to give general offence.

I beg leave, therefore, to solicit your sentiments, of approbation or disapprobation, in regard to the adoption of the Ritual of the Church of England in the proposed Chapel, first to the full extent thereof; and, if that be objected to, secondly, to the mere introduction into the service according to the Book of Common Prayer of the Protestant Episcopal Church in the United States, of a Prayer or Prayers for the Queen and those in authority under her.

I am, with the greatest respect,
Right Reverend Sir,
Your most obedient servant,
ANTHONY BARCLAY.

The Rt. Rev. B. T. ONDERDONK, &c. &c. &c.
New York.

FRANKLIN STREET, April 18, 1845.

My Dear Sir,—In replying to your favor of yesterday, it of course behooves me to premise that I cannot do so in an *official*, but only in my *personal* capacity. Deeply impressed, however, with the value and importance, and the truly Christian character, of the enterprise to which you refer, I will take the liberty of submitting my views respecting it under such heads as present themselves to my mind.

The matter appears to me to wear two general aspects, the first *purely religious*, and the second *religious and civil combined*. I apprehend this *second* to be that in which it is viewed in connection with your reference to it as a proposal "to form an English congregation, as is done in almost every foreign country, in which 'the celebration of divine service shall be according to the rites and ceremonies of the United Church of England and Ireland.'"

If I understand rightly, this reference is to an Act of Parliament authorising Consuls in foreign countries to provide British Chapels.

Having but limited information on this subject, I ought, as I do, to speak on it with much deference. I will venture, however, to express the opinion that cases like the present can hardly be supposed to have been within the perview of the legislators, when they provided for worship in "conformity with the rites and ceremonies of the Church of England." It has occurred to me that reference must have been had in this provision to countries in which worship in the English tongue could not be expected except by provision from home; and especially to countries in which, save by such provision, the members of the Church of England would be deprived of spiritual privileges except in bodies *not in communion with their own Church.*

Is it not also probable that this admirable provision for English Chapels contemplated, not a country to which large numbers of British subjects emigrate with the intention of a permanent transfer of their residence and civil connection, but rather those to which they *temporarily* resort as public functionaries, for business, for economy, for pleasure, for health, for education of children, or for other purposes involving no civil connection with the country to which they go, and with the intention of continuing to be, in all respects and exclusively, British subjects, and to return sooner or later to their own country?

Under such circumstances, the provisions of the act—if I am right in the supposition that they *are* provisions of an act of Parliament—are right and praiseworthy. They aim at the very proper object of retaining in true attachment to their sovereign and country, and to its *established Church*, those who appear, and design to appear, as long as they shall remain in a "foreign country," only as subjects of the British Empire, and members of "the United Church of England and Ireland."

Very different, however, and *entirely understood* as different, is the case, almost universally, of British emigrants to this country. They *are*, and are *known and acknowledged to be*, persons desirous of changing their *permanent* residence, and with it their civil connection, their interests, and their social relations. Are such persons in the contemplation of the act—I believe known as the *Consular Act*—which provides for Church of England Chapels in foreign countries? I respectfully submit the question.

In this *civil* bearing of the point, there is room for difference of principles, views, and feelings, among those who would be of one mind respecting it, in its purely *religious* aspect. There might by some be seen danger, and there doubtless would, by very many, be found an occasion of political excitement and alarm, in a religious establishment whose tendency would be to cherish *foreign* civil and religious attachments among those who have come hither with the view of being admitted, or who may have been admitted, to our civil franchises.

Our French and German Churches are purely *American* in their character. Nor am I aware that the foreign congregations of any denomination among us are otherwise.

It gives me now much pleasure to advert to what I doubt not furnishes the main principle and motive of the worthy gentlemen who have embarked in this enterprise—its *purely religious* aspect—its connection with the spiritual and moral benefit of the large class of persons principally designed to be benefited by it. This class is composed of immigrants from the British Empire landing at this port by hundreds every year, and remaining here, some permanently, others for a longer or shorter period before removing to our immense interior regions. A large portion of them have enjoyed at home the invaluable benefits of the English parochial system; which gave them a religious standing, interested them in religious services, cherished in them a wholesome consciousness that the character of the Church was implicated in their own, secured to them the great blessings of pastoral counsel and admonition, and engaged them in the use of the divinely appointed means of grace for nourishing and strengthening in them the influence of sound Christian piety and morality.

Unfortunately, on their arrival here, a stop is put to all this. Neither our parish nor our mission Churches afford a tithe of the accommodation necessary to gather them in for their accustomed religious duties; while the pastors of those churches are too much burdened with their proper cares and labors to enable them to seek out these wandering and foldless sheep. Meanwhile, among strangers, in a land of strange habits, and unhappily in the midst of unprincipled and profligate men who are wont to take every advantage of strangers, they are in great danger of having their characters corrupted, their pecuniary means dissipated, their prospects blasted, and their families ruined, before they have had time or opportunity to give proper attention to the subject of their permanent settlement and occupation. As Christians we cannot but feel a deep interest in the spiritual and moral privations and dangers of these fellow members of the Catholic Church of Christ. I say *we*; meaning those whose baptismal admission to Church-membership was formed either in the English or the American branch of that Church—those American-born, the British-born who are here *temporarily*, and the British-born who have *permanently* transferred themselves hither—we *all*, in that best of unions which is formed and cherished by joint connection with the Catholic Church, feel for the miserable privations of these fellow members of that *one body*.

How can our sympathy for them be best and most fitly exercised?

I apprehend that no point is clearer than that in the purity of the early Church, the independence of the several national branches of that Catholic body, and the claims of each to full intercommunion with the others, and to the submission of the ministers and members of the others, when within its bounds, to its authority, were fully recognized and respected. Bound together by union in all the *essentials* of faith, ministry, and polity of the Christian Church, and by fraternal intercourse with each other, they were at liberty to regulate *circumstantials* for themselves. Christians and Christian ministers, passing from one branch of the Church to another, attached themselves to the latter while they were within its bounds, attended its worship, communed in its fellowship, acknowledged the spiritual care of its pastors, and if clergy, officiated according to its ritual; in all cases giving due proof of their Christian or clerical standing.

Our Church and the Church of England are related to each other just as national churches were in primitive times, before popery intruded unchristian terms of communion, and ultra-protestantism cast off the essential Christian polity.

In accordance, therefore, with this principle, I would respectfully suggest, should be the character of the proposed arrangements for the spiritual care and benefit of English immigrants. We of the American Church should see in them fellow members of our own household of faith, standing greatly in need of our providing for their spiritual wants and welfare. I would to God we had long ago realized our duty in this matter, and discharged it. We have been criminally negligent. Our brethren of the same Church, coming from the branch of it to which these immigrants belonged, are moved to Christian compassion on them. I thank God for it, and pray that *we* may not be backward in *following* an example which we should have *set*, and *co-operating* where we should have *led*.

Blessed indeed, and truly Christian, is that sympathy of their fellow countrymen which would provide a pastor to look after these immigrants on their arrival at our port; to direct their attention to suitable places for their immediate accommodation; to put them in the way of receiving the best advice touching their permanent settlement and occupation in this country; to gather them into a temple where they may again realize the blessings of their well remembered parish Church; and to extend to them such pastoral offices as they or their families may need.

After the remarks which I have made, you are prepared, my dear sir, for the avowal of the opinion that the only plan on which all this can be done consistently with the true principles of the Christian Church, is by gathering these immigrants into *this* branch of it, and placing them under *its* spiritual care and culture. I may add that a clergyman of this Church, whether ordained here, or received into it after ordination, cannot, *within its bounds*, canonically use any other than *its liturgy*; and that a foreign clergyman cannot, consistently with Catholic principles, officiate here under any ecclesiastical responsibility independent of this Church, or by any other than its own liturgy.

I apply these remarks only to *bona fide public* worship. I know of no rule which would prevent a British consul, or other British subject, from having *household* worship under the leading of whomsoever, or according to whatsoever form, he may elect.

I have no doubt that in a congregation of the peculiar description contemplated, the canon of our Church providing for *special* forms of prayer, would allow of the addition to our liturgy of a prayer for the Queen of England and those in authority under her. Its *expediency*, however, under all the circumstances, I would respectfully submit for consideration. Nothing of the kind is done in our French and German Churches. That the chaplain should be an Englishman who has been ordained in England, I should think highly desirable, as such a one may be supposed best able truly to sympathize with the immigrants, and understand their wants. It would also be important that he have some personal acquaintance with the state of things in this country, and the *ways* of its people.

I have not stopped to ask myself whether it is probable that such an establishment as I have now contemplated would receive support from England. From the government it probably would not. I can hardly doubt, however, that there are in the Church of England good and true Christians, both clerical and lay, who would gladly extend patronage to well devised and well executed plans for the spiritual welfare, on sound Catholic principles, of the large numbers of the members of their Church who are constantly removing hither.

Craving your pardon for the length to which I have suffered myself to be carried; praying that by God's blessing, this holy and benevolent enterprise may be carried into efficient and successful operation; and cherishing a cordial and pleasing recollection of the long past days of our early friendship, I have the honor to be, Dear Sir,

With sentiments of high regard,
Yours most truly,
BENJ. T. ONDERDONK.

ANTHONY BARCLAY, Esq.

P. S. As an apology for my delay I would state that I was unable to finish this letter on the day of its commencement, and have since, until this Tuesday 22d, been hindered from completing it.

THE DOCTRINE OF THE CROSS, *illustrated in a Memorial of a Humble Follower of Christ. First American, from the second London edition.* New York: Henry M. Onderdonk & Co., No. 25 John street. 1845.

This little volume first published by Burns for the benefit of the New Zealand Mission under the care of Bishop Selwyn, is the record of a devout young woman of refined and cultivated mind, who was educated in the Society of Friends, but in her riper years was happily guided to an adoption of the Church system. Such memorials are worthy to be preserved, and we thank Mr. Dowdney for introducing the present book to American Churchmen. From Mr. Dowdney's introduction we make the following extract:

This is pre-eminently a book for the thoughtful and the serious, for it shows the superiority and efficacy of the Church System in urging to that obedience of Faith which characterizes the humble disciple:—it shows that System—the one in which Martyrs and Confessors, and the Saints, in every age, have been nurtured for the Paradise of the just—in contrast with the sectarian and Semi-rationalistic system of the day. It is a system, as we see from the character and experience given in this narrative, suited to the yearnings of a regenerate nature. She loved her Church:—its Sacraments, "generally necessary to salvation," she valued as the means of conveying and sustaining the Spiritual life derived from Christ, through our incorporation into his mystical Body, the Church:—its daily Service and Ritual and Holy Seasons were dear to her, because they kept Him constantly before her:—its vigils, and festivals, and fasts, and holy places—its Commemoration of the righteous dead—its cheering doctrine of "the Communion of Saints," in the belief of which scriptural truth, she felt that she was associated with the Faithful upon earth and of all preceding time, and with the unseen world,—a fellow member of THE ONE CATHOLIC CHURCH OF GOD, made up of "Angels and living Saints and dead"—its nursing care—that of a fond mother, as seen in the "Offices" by which her children are commended to the divine blessing and protection from the cradle to the grave:—its godly discipline and its incentives and aids to duty—all she loved. All raised her thoughts and desires heavenward, and as she obeyed its teaching, she rejoiced in the privilege of contributing even her humble efforts towards the maintenance and extension of that Truth which made her free. In a word, she found in the Church an object in which her feelings centered, and acting in it and through it as the divinely appointed medium of blessing to the world, she longed, above all else, that God's will might be done.

SAUL, A MYSTERY. *An evil Spirit from the Lord troubled him.* By the author of "Christian Ballads," "Athanasian," etc. etc. etc. New York: D. Appleton & Co., 200 Broadway. Hartford: H. S. Parsons, 6 Central Row. 1845.

We are always happy to welcome the author of Christian Ballads, whether he comes to us in verse or in prose, as a poet or a divine. Few men at his time of life have attained to so high a reputation, and we are happy in the belief that the expectations excited by his shorter effusions is not like to be impaired by the longer and more difficult drama. In the selection of Saul and the eventful scenes of his history for the ground-work of his poem, the author has chosen a subject well fitted to develope his powers: and he has done justice to himself and his theme. The characters are vigorously conceived, and the poem while generally well sustained, contains some passages of great force.

THE CHURCHMAN'S LIBRARY for May is before us, and contains the conclusion of *Manning's Sermons*, and part of *Bowden's Life and Pontificate of Gregory VII.* Manning's Sermons are inferior to few by modern divines; and Mr. Bowden's work has been warmly commended by critics abroad, and the few who among us have been favored with reading it in the English edition. We are glad that the number of its admirers is to be so widely increased, as the fact of its reprint in this most commendable series assures us that it will be. Mr. Dunham lays Churchmen under great obligations to him not only by the judicious selections of the works republished, but also by the neatness of their mechanical execution and the regularity of his issues.

THE ADDRESS OF THE REV. DR. TYNG, AND THE SERMON OF THE REV. DR. STONE, *occasioned by the death of the* REV. JAMES MILNOR, D.D., together with the proceedings of various religious bodies have been published by Stanford & Swords.

"Kohlrausch's History of Germany," Part IV. (Appletons:) "Treasury of History," No. 5, (Daniel Adee, 107 Fulton street:) "Charleston Gospel Messenger" for May: "The True Catholic" for May: and "Littell's Living Age," No. 53, are received.

THE BLIND GIRL, WITH OTHER TALES, by EMMA C. EMBURY, (Harpers,) is a neat little volume, which will be found to contain several not unattractive stories for the young.

At a meeting of the subscribers to the Fund raised for executing the stereotype plates of the standard edition of the Book of Common Prayer, convened by the request of the Rev. Dr. Wainwright, on the 22d of May, 1845.

The Honorable G. C. Verplanck was appointed Chairman, and J. D. Wolfe, Secretary.

The Rev. Dr. Wainwright proceeded to make a statement in relation to the trust, and read several documents connected therewith; whereupon on motion of Stewart Brown, it was unanimously

Resolved, That the subscribers to the fund for the Standard Prayer Book have heard with much satisfaction the report of the Rev. Dr. Wainwright in relation to his trust; that they are fully satisfied with the manner in which that trust has been discharged; and that they tender to Dr. Wainwright their thanks for the interest he has manifested in the execution of the work.

G. C. VERPLANCK, Chairman.
JOHN D. WOLFE, Secretary.

Clerical Changes.

The Rev. John Purves, having removed from New Canaan to Humphreysville, Conn., wishes his letters and papers to be directed accordingly.

To Correspondents.

We concur in the view taken by "P." but think it better to avoid the subject in that connexion of it. "Fact" in our next.

For the Churchman.

Christ Church, Boonville.

Rev. Mr. Editor,—Having been requested and duly authorized to present, for the consideration of the benevolent in this city and its vicinity, not exactly the *claims*, but rather the awkward position and painful state of the Church at Boonville, Missouri, I trust, you will cheerfully extend to me the favor of a place in your columns. By so doing you will be the means of affording me those facilities which the public journals of the Church alone can properly furnish. And inasmuch as those who contribute to the relief of what is popularly styled a charitable object, prefer always to do so understandingly, I beg leave to present for their perusal, a synopsis of the history of Christ Church, Boonville.

If the people of Boonville had been blessed with the *regular* ministrations of the Church, they would not have been subjected, as now, to the necessity of calling upon more favored brethren to aid them in the completion of a building, the erection of which had been determined upon so many years ago. Such, however, has not been their privilege. It is true, that at one time the congregation would present itself with a spirited leader at its head, rallying the forces of the Lord and keeping alive in them the spirit of devotion; whilst at another, when perhaps only a short interval has elapsed, we find the station abandoned, the heads of the people bowed down, and their hearts disquieted within them.

Boonville was adopted as a missionary station, by the Domestic Committee of the Board of Missions, in June 1836, at the instance of the Rt. Rev. Bp. Kemper, the State of Missouri being then a part of his jurisdiction, and containing, within its whole extent, not a single clergyman of the Protestant Episcopal Church, and but one organized parish and one Church edifice. Early in the next month, the Rev. Mr. Peake was appointed missionary to Boonville and parts adjacent, but was unable to reach the station before the 11th of November. Arriving at the place, he found a warm-hearted people, ready to receive his ministrations and aid him in the establishment of the Church. Divine worship was celebrated in the Court House and a Sunday school immediately opened, which, in a little more than two months numbered over thirty scholars. Every thing indeed seemed to surpass the most sanguine expectations of the Missionary. But just at this time the peculiar claims of the Church at Fayette seemed to demand, for a while, the entire services of the Rev. Mr. Peake, and with characteristic promptness and energy they were freely given.

The Rev. Mr. Babbit then took charge of the station under appointment from the Domestic Committee, and, shortly after his arrival, in August 1837, the Sacrament of the Lord's Supper was administered for the *first* time in Boonville, except by the Romanists; and in December of that year, the Sunday school numbered nearly sixty. Mr. Babbit had much to encourage him in his new field of labor. He did indeed find himself in a wilderness, but he firmly believed that it was soon to blossom as the rose. His ardor was not easily dampened, and were it not for the necessity laid upon him by claims paramount to those of the station and requiring his personal attendance in another sphere, he would no doubt have realized all that he imagined. But there were no alternatives of which he might have a choice. Accordingly he left the station in the spring of 1838.

A few months after this, the Rev. Mr. Peake returned to Boonville, his engagement at Fayette having expired.

No active steps had as yet been taken towards the erection of a Church, the congregation having resolved to proceed no faster with the building than was consistent with the Apostle's injunction, "*Owe no man any thing, but to love one another.*"

Mr. Peake continued his labors at Boonville until the fall of 1839, when the Rt. Rev. Bishop Kemper summoned him to officiate temporarily as the Assistant Minister of Christ Church, St. Louis. Respecting this movement, Mr. Peake says, "The Bishop, knowing all the circumstances, must be the proper judge as to the expediency of the measure; yet, if the Church at Boonville should suffer from this step, I should never cease to regret it. Even should I on my return go to Fayette and another be stationed at Boonville, it would not alter my firm belief that the Church ought to be established in Boonville *first*, because *that is the most important point west of St. Louis.*"

In the summer of 1840, the Rev. Mr. Peake was succeeded by the Rev. J. D. Mead, who arrived at the station some time in August under the auspices of the Domestic Committee. A parish was immediately organized, by the name of Christ Church, Boonville, and a suitable constitution adopted, under which a Vestry was elected on Wednesday the 9th of September.

The Rev. Mr. Mead also bears his testimony to what Mr. Peake has observed in regard to the position and influence of this important point. "Boonville," he remarks, "is justly considered the second town in Missouri; and the Church, once established here, we shall have a central position from which will emanate a most powerful influence all over the State, and in every direction." Under date of Sept. 17th, Mr. Mead expresses his determination to make every preparation for building during the winter, to lay the foundation as early in the spring as circumstances will permit, and to have the Church completed as early as possible. "The people," he says, "*have a mind to work*, but they are also disposed to *count the cost*, and they wish to provide the means, as far as possible, *before* they commence building. The choice of an eligible building site is now before the Vestry, and that once determined, we can then adopt a plan suitable to our resources, and begin the work in earnest."

A few months later, the prospect of building was not so bright—yet the object is kept steadily in view, and the Missionary is bent upon improving every circumstance which may tend to its accomplishment. But, alas, when the services of a clergyman were most needed, Mr. Mead was compelled, in November, 1841, to exchange his useful Missionary labors for such relaxation as the feeble state of his health required. He retired, however, under the full conviction that a successor would soon be found—the Parish being then in a flourishing condition, and the building site above alluded to, already purchased and paid for. But his hopes were not realized. The station remained vacant a long time—so long indeed, that in August, 1843, we find Bishop Kemper complaining bitterly of its destitution and communicating to the Committee his fears that it would be ultimately abandoned; and in December of the same year, he says, "A missionary is exceedingly needed for Boonville;" nor was the anxious mind of the Missionary Bishop relieved until June, 1844, when the Rev. A. D. Corbin was appointed missionary. The fact is, Bishop Kemper has always thought, that if the Church could be firmly established at this place, her influence would be very great, as her ministers would then have a most powerful auxiliary in extending her borders and building up the waste places of Zion.

It was natural enough for the Bishop to expect that after two years and a half had elapsed, the Vestry would have relinquished the idea of building an edifice. But the *spirit* of the Church, so strikingly developed in the labors of the respective missionaries who resided at Boonville, had so diffused itself in the minds of Churchmen, that it could not easily be quenched. The present missionary found the people still bent upon having a Church edifice. They had patiently waited for the accumulation of the *means* to enable them to build a Church so imposing in its general appearance as to be worthy of an enterprising Christian people and an important, thriving town. The means being furnished, and a missionary in the field, an impulse has been given which it is confidently believed will actuate every nerve in the Parish, until the work is completed, and the building consecrated to the worship of Almighty God.

As Boonville is acknowledged by all to be a point of incalculable advantage to the Church, and as the congregation have, under all the circumstances, made quite an extraordinary effort for the erection of a suitable Church edifice, it is presumed that no one will be unfavorably affected on learning that the means in hand are not sufficient to complete the work. The Vestry are still in need of two thousand dollars to enable them to proceed. They have again and again resolved *not* to go in debt; and whenever their little treasury is exhausted, their operations must necessarily cease, until it is replenished; and I trust it will be enough to say, that after having expended about five thousand dollars, raised chiefly among themselves, they are still sadly situated for the want of two thousand more. No Churchman, I think, who has the means, can lay his hand upon his heart and say, that it is not to him a happy privilege to give, as God hath prospered him, in aid of a cause like this,—and *especially* so, when he *knows* that his liberality will cheer the hearts of deserving men—men who *feel* that the Great Shepherd has entrusted to *their* hands, the fearful responsibility of establishing in the wilderness a perpetual warning to the sinner, and a place of refuge for the lost sheep of the house of Israel.

It would occupy too much space to furnish the testimonials of those who have, in the most unqualified manner, commended this object to the favorable notice of the Church; but as the entire absence of such testimony *might* prove an injury to the cause, I shall be obliged to ask at your hands the insertion of the names appended to the respective papers of recommendation. They are as follows:—

The Rt. Rev. C. S. Hawks, Bishop of Missouri.
" " Jackson Kemper, Miss. Bishop.
" " B. T. Onderdonk, Bp. of N. York,
" " Manton Eastburn, Bp. of Mass.
Rev. L. P. W. Balch,
Rector St. Bartholomew's Church, N.Y.
Rev. J. M. Forbes, St. Luke's Ch. do.
" Wm. Berrian, Rector Trinity Ch.
" B. I. Haight, Rector All Saint's,
" Wm. Richmond, Rector Zion Ch.
Rev. Dr. Higbee, Ass. Min. Trinity Ch.
Rev. E. N. Mead, Rector St. Clement's,
Rev. Lot Jones, Minister Ch. Epiphany,
Rev. G. T. Bedell, Rector Ch. Ascension,

I hereby certify that CHESTER B. POWELL, of Boonville, Mo., and W. R. TAYLOR, of New York, are duly authorized to solicit and receive donations for the completion of the Church at Boonville. Every friend of the Church, therefore, who feels disposed to cast in his mite, may rest assured that he is doing something towards rendering the Church permanent in this city of the Far West.

A. D. CORBIN,
Rector and Miss. of Christ Church, Boonville.

Remittances may be made to, or left with the following gentlemen:—Floyd Smith, Esq., 188 Pearl street; F. S. Winston, Esq., 138 Pearl street; and Messrs. Woodward and Dusenbery, 49 William st.

Hoping that the personal application here contemplated will be superseded by such seasonable remittances from your numerous readers, as will meet the present exigency, and establish the Church at Boonville. I am, Reverend Sir, yours, &c.,

W. R. TAYLOR,
4th Avenue, 5th door above 24th street.
New York, May 31, 1845.

*** All contributions will be duly acknowledged.

From the United States Gazette.

Sixty-first Annual Convention

Of the Prot. Episcopal Church in Pennsylvania.

SAINT ANDREW'S CHURCH,
Friday, May 23, 9 A. M.

The Convention attended divine service. Morning Prayers, with the Litany, were read by the Rev. G. W. Natt, of Bellefonte, assisted by the Rev. E. Woodward, of Chester county.

The roll of the clergy was called, and two clergymen entitled to their seats to-day—the Rev. Samuel C. Brinckle and the Rev. W. Augustus White—appeared and took their seats.

The roll of Lay Deputies was called, and some additional laymen appeared and took their seats.

The minutes of Thursday's evening session were read and approved.

The committee on Charters reported, as correct, the charters of the following churches:

Church of the Nativity, Spring Garden, Philadelphia county.
St. Mary's church, Jersey Shore, Lycoming co.
Trinity church, Carbondale, Luzerne county.
St. John's church, Salem, Wayne county.

On motion, the above churches were admitted into union with the Convention.

The committee also reported the charter of the Swedes' church of Gloria Dei, Southwark, Philadelphia county.

On motion, Gloria Dei Church, was admitted into union with Convention, the same to terminate as soon as that Church shall elect any other Rector than a Presbyter of the Protestant Episcopal Church.

ELECTION OF BISHOP.

The committee appointed to propose a candidate for Bishop to the Clergy, for their nomination and appointment, reported that they had been unable to agree upon a name to be presented to the clergy.

The Rev. Mr. Buchanan nominated the Rev. Henry J. Morton, D.D., rector of St. James's church, Philadelphia.

The Rev. Dr. Coleman nominated Jackson Kemper, D.D., Bp. of the Northwestern Mission Church.

The Rev. Mr. Suddards nominated the Rev. Alonzo Potter, D.D., Professor of Moral Philosophy and and Belles Lettres in Union College, Schenectady.

The Rev. Robert Davis nominated George W. Freeman, D.D., Bishop of Arkansas.

The Rev. Dr. Coleman nominated the Rev. Horatio Potter, D.D., rector of St. Peter's church, Albany.

The Rev. Mr. Maxwell nominated the Rev. Stephen H. Tyng, D.D., rector of the Church of the Epiphany, Philadelphia.

The Rev. Dr. Coleman nominated the Rev. Samuel Bowman, D.D., rector of St. James's Church, Lancaster.

The Rev. Messrs. Suddards, Morse, Michell, and Rodney were appointed tellers.

Seventh Ballot.

Rev. Alonzo Potter, D.D.	41
Rev. Horatio Potter, D.D.	17
Rev. Henry J. Morton, D.D.	14
Rev. Samuel Bowman, D.D.	2
Rev. Stephen H. Tyng, D.D.	1
Rev. Jonathan M. Wainwright, D.D.	1
Rt. Rev. George W. Freeman, D.D.	1
	—77
Blank	1
Present	—78
Necessary to a choice	40

The tellers having reported, the President announced that the clergy had nominated the Rev. ALONZO POTTER, D.D., for the Episcopate of the Diocese of Pennsylvania.

On motion of J. R. Ingersoll, Esq., the Convention took a recess of half an hour.

During the recess, the Laity held an informal meeting, Hon. J. R. Ingersoll in the Chair, during which several speakers stated their knowledge of Dr. Potter, and it was resolved to support the nomination.

The half hour having elapsed, the churches proceeded to vote, when the nomination of Alonzo Potter as Bishop of Pennsylvania was *unanimously approved by the Churches*.

On motion, it was ordered that the Rev. Dr. Morton and the Rev. Thomas M. Clark of the clergy, and J. L. Atlee, M.D., and Mr. Thomas Robins of the Laity, were appointed a committee to wait upon the Rev. Dr. Alonzo Potter, and inform him of his election as Bishop of Pennsylvania, the expenses of said committee to be defrayed from the Contingent Fund.

On motion of Mr. Thomas Robins,

Resolved, That $450 be appropriated towards the payment of mileage to the rectors of such churches as have made contributions to the Convention Fund for the current year, and that the Treasurer be authorized to pay the same to such clergymen as make application, pro rata, according to their actual expenses.

Resolved, That until the next Convention, the actual expenses of the Bishop, upon Episcopal visitations, be paid out of the Convention Fund, provided that the amount so paid does not exceed the sum of $350.

The report of the Treasurer of the Convention Fund was laid on the table, and ordered to be printed in the Journal.

On motion, the thanks of the Convention were tendered to Alfred Lee, Bishop of Delaware, for Episcopal services rendered in this Diocese.

On motion of the Rev. Dr. Tyng, seconded by the Rev. Dr. Ducachet, the present Standing Committee, Treasurer of the Episcopal Fund, and Treasurer of the Convention Fund were continued until the Convention of 1846.

The committee on Charters reported the Charter of St. Paul's church, Beaver county, which, on motion, was admitted into union with this Convention.

On motion of the Rev. Dr. Coleman, seconded by the Rev. Dr. Ducachet,

Resolved, That this Convention cannot adjourn without a distinct expression of gratitude to Him who is Head over all things, for the kindness and harmony which has marked its deliberations.

The testimonial of the Bishop Elect was signed by the Clerical and Lay Deputies.

On motion, adjourned till 4 o'clock.

FOUR O'CLOCK, P. M.

The minutes of the morning session were read and approved.

The committee on Charters reported as correct, the charters of St. Peter's church, Beaver Falls, Beaver county, and St. Paul's church, Troy, Bradford county.

On motion, those churches were admitted into union with the Convention.

The Rev. Mr. Stem offered the following:

Resolved, That the fourth article of the Constitution be amended by striking out the word "twelve" in the thirteenth line, before "calendar," and inserting "nine."

The object of the above amendment is to give a clergyman a right to a seat after nine, instead of twelve months residence in the Diocese.

On motion of Judge Conyngham, the same was laid on the table.

Judge Lewis offered a resolution in substance as follows:

Resolved, That the ninth article of the Constitution be amended by adding to the same the following proviso:—Provided, that the approbation or disapprobation of the lay order shall be ascertained by calling the names of the lay deputies, and recording the votes of the churches, except where a church shall be divided.

The object of the above amendment is to regulate the mode of the Laity voting in the confirmation of a nomination by the Clergy of a Bishop.

On motion of James S. Smith, Esq., the amendment was referred to a committee to report to the next Convention.

Judge Lewis, James S. Smith, and William M. Meredith are the committee.

On motion of James S. Smith, Esq., Messrs. William H. Newbold, Moses Kempton, Robert Toland, and John Welsh, jr., were elected Trustees of the Christmas Fund for Infirm and Disabled Clergymen.

The resolution (reported above) offered by the Rev. Mr. Stem was called up, and being under consideration, Mr. James S. Smith offered a substitute for the same, which provides that a clergyman shall have a right to a seat in Convention after a residence of a "Conventional" year, instead of twelve calendar months.

The substitute was adopted; but lies over for the adoption or the rejection of the next Convention.

On motion of the Rev. Dr. Ducachet, the thanks of the Convention were unanimously tendered to the Rev. Dr. Bull for his diligent discharge of the duties of the Chair.

Also, to George M. Wharton, Secretary, and the Rev. William H. Odenheimer, Assistant Secretary, for the faithful discharge of their duties.

On motion of Hamilton Alricks, Esq., the thanks of the Convention were tendered to the Wardens and Vestry of St. Andrew's Church for the gratuitous use of the church and its appurtenances.

Mr. James S. Richards moved an amendment to the fourth article of the Constitution, which was seconded by the Rev. Mr. Morgan, by which chaplains in the Army or Navy of the United States would not hereafter be entitled to seats in the Convention, while canonically resident in the diocese, as at present provided for.

The amendment was lost.

It was ordered that five hundred copies of the Journal of the Convention be printed for the use of members.

The minutes of the session were read and approved; and it was resolved to adjourn.

Died.

In this city, on Wednesday evening, May 28, in the comfort of a reasonable, religious and holy hope, Charles Ephraim Lock, formerly of Boston, Mass., aged 37 years.

On Thursday, 22d inst., DAVID WADSWORTH, son of George A. Mayhew, aged 2 years 9 months.

Calendar.

June.

1. Second Sunday after Trinity.
8. Third Sunday after Trinity.
11. St. Barnabas the Apostle.
15. Fourth Sunday after Trinity.
22. Fifth Sunday after Trinity.
24. The Nativity of St. John the Baptist.
29. Sixth Sunday after Trinity. St. Peter the Apostle.

July.

6. Seventh Sunday after Trinity.
13. Eighth Sunday after Trinity.
20. Ninth Sunday after Trinity.
25. St. James the Apostle.
27. Tenth Sunday after Trinity.

Notices.

GENERAL THEOLOGICAL SEMINARY.—The stated Annual Meeting of the Board of Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States, will be held in the city of New York, in the Sunday School room of St. John's Chapel, on Wednesday, June 25, 1845, at 6 o'clock, P. M.
EDWARD Y. HIGBEE, Sec'y.

BOARD OF MISSIONS.—The Annual Meeting of the "Board of Missions of the Protestant Episcopal Church in the United States of America," will be held at St. George's Church, in the city of New York, on Wednesday, the 18th of June next, at 5 o'clock, P. M.
May, 1845. P. VAN PELT, Sec'y.

Acknowledgments.

DOMESTIC MISSIONS.—Since his acknowledgment of the 21st of May, the Treasurer has received the following contributions:

From St Paul's ch, Hoboken, N J, per Rev R F Burnham, rector, $15; through E H Thomas, R A, Delaware, St Peter's ch, Lines, $8; St George's ch, Sussex, $2 16; Prince George's, Dagsboro', $1 94; St John's ch, Little Hill, $2; Christ ch, Laurel, $1 50; St Luke's ch, Seaford, $1 50—$17 10; Mrs D Greenfield, of Columbus, per Bishop Otey, Tenn, half, $5; St Michael's ch, Bristol, R I, May collection, for Maine, $8 50; Female Episcopal Missionary Society, Christ ch, Savannah, Ga, per W P Hunter, Esq, $55; Grace ch, Newark, N J, $12; Christ ch, Raleigh, N C, $40; offerings of St Peter's ch, Charleston, S C, for Marietta, Ga, $43 28; Miss Caroline Wilmer, per Rev Mr Bedell, half, $2 50; St Paul's ch, Mishawaka, $3 12; Galena, Ill, $25; legacy of the late Miss S Hutchins, of Philadelphia, paid by executors, Henry J Hutchins and P M'Call, $1000; Waverly, Ill, per Bp Chase, $3; St James's ch, Derby, Conn, $12 81. Total, $1242 31.

THOMAS N. STANFORD, Treasurer,
May 28, 1845. 139 Broadway, New York

FOREIGN MISSIONS.—The Treasurer of the Foreign Committee since his last report of the 21st inst, has received the following sums:

From St George's ch, Astoria, half, $25; through Rev E W Syle, S school, St John's ch, Providence, R I, account of pledge to Bishop Boone, for education of 4 children in China, $100; Sunday offerings of Grace ch, foreign missions, $11; Randall Holden, Esq, for Mesopotamia, $5—116; female S school, Christ ch, Georgetown, D C, 2d annual payment for education of J T Hoff, Africa, per Rev S G Gassaway, rector, $20; St Paul's ch, Whitehall, N Y, Rev M Van Rensselaer, rector, $3; a friend of missions, Grace ch, Saybrook, Ct, $5; ladies of St James's ch, Wilmington, Del, pledge to Bp Boone, for education in China, $88; donation for do, $4—$92; a family pledge for the support of Rev Samuel Penny, Constantinople, from St Michael's ch, Bristol, R I, $80; St Peter's ch, Lewes, Del, $4 31; St George's chapel, Sussex, Del, $1 25; collection in St Paul's ch, Burlington, Vt, $13 90; Grace ch, Newark N J, Rev Anthony Ten Broeck, rector, for Constantinople, $27 40; St Peter's ch, Charleston, S C, towards salary of Bishop Boone, $800; from Ch of the Ascension, per Rev G T Bedell, for education in China, viz, F DePeyster, $25; Mrs Foster, $25; Edward Camman, $25; Mrs Thurston and daughter, $25; Miss Caroline Wilmer, half, $2 50—$102 50; St John's ch, Providence, R I, Rev N B Crocker, rector, for support of Rev E W Syle, China, 1st annual pledge for 5 years, $900; St James's ch, Derby, Ct, per S G Wilkinson, treasurer, for Constantinople, $9 81; through Rev Samuel Hazlehurst, particulars hereafter, for Africa, $717 79. Total, $2917 96.

J. SMYTH ROGERS, Treasurer,
New York, May 28, 1845. 69 Wall-st.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.—The Treasurer acknowledges the receipt of the following sums, viz:—

From St Luke's ch, Rev J M Forbes, rector, $34 23; Grace ch, Newark, Rev A Ten Broeck, rector, $10; St John's ch, Monticello, Rev E K Fowler, rector, $2; B A Mumford, a subscriber, $2. Total amount, $48 23.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street.
New York, May 28, 1845.

PROTESTANT EPISCOPAL TRACT SOCIETY.—The treasurer thankfully acknowledges the receipt of the following sums:—

From Stewart F Randolph, donation, $10; Lindley M Hoffman, do, $10; Isaac A Johnson, do, $5; S and L Holmes, do, $5; S B Hitchcock, do, $5; Miss R, do, $2; B A Mumford, a subscriber, $1; Church of Annunciation, Rev Dr Seabury, rector, $25 69; Grace ch, Newark, Rev A Ten Broeck, do, $3; George C Close, donation, $15. Total amount, $81 69.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street.
New York, May 28, 1845.

PROTESTANT EPISCOPAL SOCIETY FOR PROMOTING RELIGION AND LEARNING IN THE DIOCESE OF NEW YORK.—The subscriber respectfully acknowledges the receipt of the following sums, being contributions in aid of the Education Fund of the Diocese:

From Christ ch, Manhasset, Queen's co, Rev J T F Clark, $2 25; St Paul's ch, Glen Cove, do, $1 14; Zion ch, Butternuts, Otsego co, Rev A B Beach, $10; St Andrew's ch, New York, Rev Mr Abercrombie, $1 13; Christ ch, Poughkeepsie, Rev Dr Reed, $25; Trinity ch, Windham, Rev Thomas L Judd, $2; St Paul's ch, Whitehall, Rev Maunsell Van Rensselaer, $4; St John's ch, Cold Spring Habor, Rev J Sherwood, $1; Christ ch, Cooperstown, Rev F T Tiffany, $3 38; do, do, ladies' charity box, 50 cts. Total, $49 40.

JAMES F. DE PEYSTER, Treasurer,
New York, May. 28, 1845. 51 South-st.

NEW ENGLISH BOOKS, received by the Britannia—

Brougham's Lives of Letters, 1v....	$6 00
Glossary of Architecture, new edition, 2v	10 00
Paley's Manual of Gothic Mouldings, 1v	2 50
Howitt's Priestcraft, new and enlarged edit.	1 88
Smith's Evidences of Christianity......	1 75
Bickersteth's Signs of the Times in the East	2 00
Coglan's Guide to Italy, 1 vol	3 00
Romer's Physiology of the Voice	1 12
Exposition of Vulgar Errors	1 00
Finden's Beauties of the Poets	1 75
Penrose's Lectures on the Pentateuch	1 75
Sharon Turner's Richard 3d, a Poem	2 25
Grover's Bokhara Victims	3 50
Lord Robertson's Poems	2 25
Distinction, a Tale, 2v	3 00
Yorke's Reflections for Leisure Hours	1 75
Jervis's Discourses on Genesis	2 25
Major Gen. Brock's Correspondence	2 00
Gilbert on diseases of the Skin	2 50
History of Margaret Catchpole	4 00
Burtin's Knowledge of Amateurs in Painting	3 75

m31 WILEY & PUTNAM, 161 Broadway.

HENRY M. ONDERDONK & CO., beg leave to call attention to their stock of valuable THEOLOGICAL, CLASSICAL, SCHOOL and MISCELLANEOUS Works, which they have constantly on hand and for sale *low*. Among others will be found the following:
D'Oyle and Mant's Commentary on the Bible, 2v.
Patrick, Lowth and Whitby's do do do 2 v
Clark's.................. do do do 2v
Family Prayer Book, by Bp. Brownell.
Illustrated do by Dr. Wainwright.
Standard do various bindings.
Butler's complete Works. Leighton's do do.
Burnet's Reformation, 4v
Newman's and Palmer's Works.
Jeremy Taylor's Sermons. Melvill's do.
White's Comparative Views, 2v
Paget's Sermons—*cheap edition.*
Sacra Privata, by Bp. Wilson, new edition.
Doctrine of the Cross—just published.
Saul, a Mystery, do do
Southey's Book of the Church.
Gresley's Works, &c. &c.
Also, an assortment of Bibles and Prayer Books, together with Stationery in every variety.
HENRY M. ONDERDONK & CO.,
May 31. 25 John street.
☞ H. M. O. & Co. have all the Church papers and periodicals. Clergy and others are invited to call.

EDUCATION.
REV. R. T. HUDDART'S CLASSICAL AND COMMERCIAL BOARDING AND DAY SCHOOL—Fourteenth street, between University Place and Fifth Avenue.

This establishment, which has lately been removed from Houston street, is now prepared for the reception of an increased number of Boarders. No expense has been spared to render it a complete, well arranged school for boys. It has been built expressly for the purpose intended, under the direction of one of the first architects in the city, and Mr. Huddart has much satisfaction in presenting to his friends and the public, an institution, in which every requisite for the accommodation, convenience, and comfort of his pupils is combined, and such as the experience of many years has suggested. The situation is perhaps the most eligible which could have been selected for the purpose, as regards health and facility of access. All the advantages of the best instructers and professors are available, whilst the benefits of a country residence are gained by the out-door athletic exercises which can be enjoyed in the spacious play-ground.

Further information as to course of study, and other particulars interesting to parents, may be obtained on application to Mr. Huddart at his residence in Fourteenth street.

N. B.—The number of *Day Scholars* and *Day Boarders* being limited, vacancies will be filled as they occur; there are at present some vacancies in the Day School and several in the Boarding School, both departments being entirely distinct from each other.

TERMS—For Boarders, $300 per annum, (without accomplishments,) *Day Boarders*, $50 per quarter; *Day Scholars*, $30 per quarter. May 31—3mis

TO CLERGYMEN, PROFESSIONAL GENTLEMEN, and others,
The subscriber having removed his Bindery to 140 Fulton street, would respectfully offer his services to all persons having Libraries, and Books to rebind and arrange, and can confidently assure them that from many years experience in the business, they cannot fail to be suited. Books bound after any pattern, libraries repaired, &c. &c. All work done will be warranted. Gentlemen will be waited upon at their residence by addressing a note to the subscriber, or leaving it at this office.
ASA L. SHIPMAN,
May 31—tf 140 Fulton street.

Just Published by
STANFORD & SWORDS, 139 Broadway,
WAINWRIGHT'S FAMILY PRAYER—An Order of Family Prayers for every day in the week, and for the Commemoration of the Holy Days and Seasons of the Church. By the Rev. J. M. Wainwright, D. D. 12mo. cloth 75 cts.
Religion as seen through the Church. 16mo. cloth 50 cts.
Rev. Dr. Milnor's last Sermon—A Charitable Judgment, 12½ cts.
Rev. Drs. Tyng and Stone's Funeral Sermons on the death of Rev. James Milnor, D. D. 25 cts.
Jenk's Devotion and Offices of Devotion. Edited by Rev. Charles Simeon. New edition, 18mo. cloth, 50 cts.
Coleridge's Aids to Reflection. Edited by Rev. Dr. McVickar. 12mo. 75 cts.
IN PRESS—Dr. Wyatt's Parting Spirit's Address to his Mother. 18mo.
Bickersteth's Devout Communicant. 32mo. M24

REV. MR. COXE'S NEW POEM.—D. APPLETON & Co. have just published—
SAUL: A MYSETERY,—by Arthur Cleveland Coxe, M. A., author of "Christian Ballads," &c. &c. One elegant vol. 12mo. $1.

This is a sacred drama, designed to illustrate the history of Saul, King of Israel, and to develop the principles which are involved in the inspired narrative of his marvellous career. It takes the name of A Mystery from the old Scripture plays of the middle ages, so called; but is, in fact, a Dramatic History, uniting both Tragedy and Comedy in one poem. It commences with the scene in the forest, in which Jonathan shoots the arrows, (1 Sam. xx,) and concludes with the events of Gilboa, the witch's cave, the battle, and the death of Saul. The Massacre of the Priests is the theme of the First Act; and the five acts are designed to be in a measure complete poems in themselves. The scenery of Palestine, and partially its ancient manners, &c., are illustrated throughout; and the whole work, by means of a concealed reference to principles now in agitation, is meant to be on "subjects of the day." This volume, as a mere poem, invites the attention of many who are not commonly interested in new works in the poetical form.

As a dramatic hero, history scarcely furnishes a character more eligible than that of Saul. M24.

CHURCHMAN'S LIBRARY—Any persons having No. 1, Volume I. of this publication to dispose of, will be paid full price for them at this office. M24

Foreign Intelligence.

From the English Churchman.

There is one result of the present state of things in the Church, which is so palpable, that it must have been foreseen by those who are responsible for recent invocations of what is called Church authority against certain individuals. The present year has witnessed—1. Mr. Ward's degradation by the University of Oxford for publishing a book (by thesis or hypothesis) contrary to the Thirty-nine Articles; 2. a suit against Mr. Oakeley, promoted by his Bishop, for writing in another diocese a letter of a similar bearing; 3. a very numerously signed demand upon the Standing Committee of the Oxford Heads of Houses to originate a formal censure of a pamphlet published more than four years ago; 4. a legal decision in a high spiritual court against Stone Altars, because "the Church of England," it is said, only admits "*honest* tables," which are to be "*moveable*."

We are not about to canvass one of these measures. There they stand; *facts:* they cannot be undone. But something must come of them; they mean something, we suppose. It would be most insulting to the various parties, to whose influence they are owing, to believe that they are only hap-hazard makeshifts,—temporary expedients to stop clamor,—sops to the popular Cerberus,—just little snubbings, to be received with as much good humor as may be, but to be forgotten as soon as possible. No: they are much more important than this; they are parts of a system; instalments of a concerted plan; the advanced piquets of a compact organized army of operations. As such, at least, we regard them. The Church of England has for a great many years subsisted on a concordat of compromise; to give and take has been its rule. It has thought fit to wink at extremes. "In curious points," as King Charles has it, "in which the present differences lie," it has permitted "men of *all sorts*." And so long as this was understood, neither side—for that sides there have been for the last three centuries is unquestionable—had a right to complain. To be sure this was but an unhealthy state of things: but still *a* state, admitted, recognised, understood, acted upon. Such is no longer our theological condition. Directly one extreme is proscribed, the other must look out for the Triumvir: shorten the roots of a tree, and it must be headed down at the same time. Whenever a balance of parties is irretrievably disturbed by taking off one scale, a counterpoise must be detached from the other—and that instantly.

We are not desirous to chuckle over this; we are not threatening retaliation, in the spirit of menace and swagger. We only ask that the fact be carefully weighed. It is a moral rule—it must be so. All sorts of recognised proverbial notions require it:—common sense, fair play, and the rest. Especially must this be the result contemplated and acquiesced in by those among us who consider the *Via Media* as something tangible and definite. It would not suit *their* purpose to see Mr. Ward crushed by the aggrandisement of Mr. Baptist Noel. If they cannot stomach the theology of Littlemore, they have but little relish for that of Chester. Their language has always been, "No extremes; the Church of England is equally removed from Papal and Puritan innovations," &c. &c.

Very well: "Papal innovations," if such they be, are to be stopped: their authors delated, prosecuted, brought into court, punished, fined, suspended, deprived, burnt—for aught we know; an auto-da-fé is quite legitimate. So according to the card, gowns are stripped off, and the wearers protruded, to use the graphic latinity of the statutes. Very pretty and consistent all this: quite the *Via Media;* but is it to stop here? The chase was very exciting, but is there no other cover to draw? have we heard of no hen-roosts robbed on the other side of the country? Is the reciprocity of the *Via Media* to be all on one side? The "claim to hold all Roman doctrine" is indignantly denied. But what comes—not of the claim to hold, but—of the fact of preaching ALL PRESBYTERIAN DOCTRINE?

The Bishop of London exhibits articles against Mr. Oakeley for writing a certain letter or pamphlet avowing a claim to hold Roman doctrine. We have not the slightest objection to this. It is a most important question: it ought to be settled whether a clergyman of the Church of England may say this. And no course could be fairer than that adopted by the Bishop of London. Now this offence, if offence it shall turn out to be, was committed out of the diocese of London; and by the minister of a Proprietary chapel. Thus far the cases are almost providentially parallel. Mr. Baptist Noel is also minister of a Proprietary chapel, and he has committed an extra-diocesan offence against, as we trust, the doctrine and discipline of the Church of England, by preaching last year in a Presbyterian meeting-house, and this year in the conventicle of an excommunicated priest.

Now let the *Via Media* mark the difference: Mr. Oakeley is in Doctors' Commons; Mr. Baptist Noel is on the Committee of one or two Church Societies, to which he is especially invited by his Diocesan. The inference is irresistible: to hold theoretical sympathy with the Council of Trent *is* traitorous to the Church of England: to hold practical communion in Prayer and Preaching with the Westminster Confession and the Solemn League and Covenant, does not disqualify for the office of selecting, in the name of the Church of England, missionaries to the poor of its capital under the Bishop's sanction. How far this will conduce to strengthen any wavering confidence in our system, if such be felt in any quarter, it remains for time to show. All that we now contend for is, how completely this annihilates the *Via Media.* If Mr. Baptist Noel is not brought into Court, and if Mr. Oakeley is, then there is an end once and for ever of the *Via Media.* We shall then be in a position quite to understand the Church of England; its claims, its principles, and our own duties, will all be simplified: *but*—"*equally* removed from Papal *and* Puritan innovations." Stuff and nonsense! the day will be past to anchor faith upon a phrase!

Such, however, we do not anticipate as the end of the present movement. The *Via Media* school is too much in earnest, too consistent, too honest to stand this. English fair play will not stand it. So, now that the equilibrium is destroyed, we must proceed with proscriptions on either side: heading and tailing must go on simultaneously; the candle is to be lighted at both ends at once; and venesection in one arm must be accompanied by phlebotomy in the other. Whether the patient can live through this exhausting process; whether the Church of England, or any other Christian body, can afford to be pruned down to the trunk, time will show. It is an awful course in which we have become involved; and awful is the responsibility of those who began this amputating treatment. When the acto-principles of the Church of England escape from this shearing and snipping, we suspect that they will have a somewhat attenuated appearance. The Anglican *Via Media* will be as narrow as that famous Indian bridge, which spans the fiery gulph—

> "A single rib of steel
> Keen as the edge of keenest scimitar."

And, just by way of showing how a stress in one direction will compel a counter strain in the other, we will venture to foretell certain events. If the Heads of Houses at Oxford entertain the proposition to censure No. 90, they will, we conceive, immediately receive an address, requiring a condemnation of certain speculations of Archbishop Whately; *unless* the University of Oxford is prepared to admit that the doctrines of a Church, whose orders the Church of England recognises, are more dangerous than the Sabellian Heresy, which the same Church of England anathematizes. And as the practice of condemning passages selected from books written by its members has been commenced by the University of Oxford, we beg to put before that learned body certain extracts from "The Churchman's Theological Dictionary, by the Rev. Robert Eden, late Fellow of Corpus Christi College, and Minister of St. Mary's Chapel, Lambeth;" and, let us add, a M.A. and Member of Convocation.

1. "ARIANS. This ancient, extensive, and most important sect was founded, &c. * * * The Nicene Creed was adopted, * * and a fierce struggle arose between the Arians and the orthodox, which was protracted for nearly three centuries; EACH PARTY *vying* with the other in outrage, violence, and persecution."—p. 40.

"ARMENIANS. * * * The difference between the Monophysite creed and the creed of the Western Churches seems to be merely a dispute about terms."—p. 41.

"EUTYCHIANS. This doctrine was * * * finally condemned by the fourth Council held at Chalcedon, A.D. 451. These schisms arose from the *absurd attempt* to explain the Incarnation. * * * The conduct of the Third General Council *cannot be too highly censured;* it was certainly the utmost presumption to *anathematize any individual for declining to use a title not to be found in Scripture.* If 'Mother of God' had been a title essential to be used, St John * * would surely have used it."—p. 143.

"HOMOOUSIAN: a term used to describe the *views of those persons* who, at the Council of Nice, asserted in opposition to Arius," &c.—p. 181.

"SCHOLASTIC PHILOSOPHY.—Whilst the Schoolmen, &c. * * * signs have been converted into things, and not only professed theologians, but private Christians, have been imposed upon by the specious religion of terms of theology, (as is abundantly evident from the disputes daily heard concerning predestination, *grace*, justification, &c., all of which owe their origin to the Schoolmen.) * * It has been admitted in physical science that conclusions from general terms cannot be received as if they were valid inductions of facts in nature. May we hope that the time will come when the like will be as fully and as practically admitted in Theology. (See Hampden's Bampton Lectures.")—p. 333.

"TRINITY. The doctrine of the Trinity is not so much *declared* [*sic*] as a distinct article of faith as it is *implied* [*sic*] by the whole history recorded, and views everywhere taken, in Scripture, of God's *threefold manifestation of Himself.*"—p. 368.

"TRITHEISTS All the different representations which our Lord gives of Himself * * lead to the belief of God's being *revealed to us in three characters,—as standing in three relations to us.*"—p. 369.*

Let these statements on fundamental doctrines—on the plainest questions of heresy—on the decisions of the first four general councils—be contrasted with Mr. Ward's opinions on the English Reformation. Well might Mr. Ellison remind his hearers, on the 13th of February, that Mr. Ward at least had said "nihil contra Filium Unigenitum, nihil contra Ecclesiam Catholicam." Whether Mr. Robert Eden, of Lambeth, has done so, let such, especially if members of the Hebdomadal Board, say as have read the above extracts and his articles on GOD, CHURCH, UNIVERSAL, CATHOLIC, UNITY, FATHER, &c., in the work from which we have quoted.

2. Since Mr. Oakeley has had articles exhibited against him, we ask whether it is intended, on *Via Media* principles, to disregard such a passage as the following:—

"The disputes carried on in the Council of Nice, concerning the three Persons in the Godhead, afford a remarkable instance of the complete *ignorance and utter confusion of ideas* with which the fundamental doctrines of the Bible were explained and defended. This is *particularly remarkable in the language and arguments of those who approved of the decisions of that council: so little light, precision, and order reigned in their discourses, that they appeared to substitute three Gods in the place of one.*"—Five Discourses on Genesis, &c. *By the Rev. John Jervis White Jervis.*—p. 69.

This person we suppose is amenable to some diocesan. The passage, we think, will form a pendent to Mr. Oakeley's letter: if unnoticed, something, it is to be feared, of a contrast.

3. And as we have confined ourselves to the publications of a single week, we may, having anticipated some employment by way of contrast and equilibrium for the Hebdomadal Board and the Episcopal Bench, when No. 90 is condemned and Mr. Oakeley is suspended, as well conclude by suggesting another application of Sir Herbert Jenner Fust's recent and remarkable judgment. Only, on the principle of turn-and-turn about, it shall be in the other direction. The Church of England, then, according to the Court of Arches, only admits tables for the Lord's Supper. Tables, though "honest decent, and convenient tables," yet still tables,—wooden tables, because *moveable* tables. Now, as Sir H. J. Fust was very strong about relics being contained in altars, and as he was unusually impressive upon honest and moveable tables, and as he was at the trouble of taking a personal inspection of St. Sepulchre's, Cambridge, we venture to request him to take a drive to St. Mary's Chapel, Park-street, Grosvenor-square, in the parish of St. James's, Westminster; and there he will find a very smart proprietary chapel indeed, as fine as paint and varnish in the way of pews and pulpit, and gilding and graining, and marbling, and a picture by West, can make it. And the "honest moveable table" he will find in the shape of a *fixed* deal cupboard, with a lock and key and double doors, and two shelves, enclosing, not relics, but hassocks, and benches, and books, and a red cloth, and upon this is laid a shutter or dresser of unpainted and unplaned rough deal, hanging considerably over the said cupboard both at the sides and front. And since an Archdeacon has issued a monition about the St. Sepulchre's altar, we should suggest an Archidiaconal inspection at Park-street Chapel.

Here, then, in one week, are three instances in which the Church of England, to be consistent in its present opposition to extreme opinions and parties, must by its accredited organs, the Oxford Convocation, the Bishops, and the Ecclesiastical Courts, decide whether SABELLIAN language, with respect to the Creeds, is to be tolerated in its ministers? It is not so much, as we have said, the affair of Mr. Oakeley to threaten retaliation; but rather it belongs to those, amongst whom we ourselves are generally reckoned, who do believe that the Church of England has ascertainable principles, and can express a judgment, *ex. grat.*, upon the reverence which she requires for the Nicene decisions. We should be the very last to have challenged this war of extermination either way; but now, that it has begun, it must be carried out fairly. We clamor and agitate for equal justice. Of all the contemptible and miserable policies, the alleged *Via Media*, which is only to be appealed to by one side, is the most feeble, and, in the end, most impolitic.

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* The British Magazine has very properly noticed some of these extracts with strong reprobation. This is not the place for criticism on such sacred subjects: but we cannot think the doctrinal statements of the British Magazine adequate.

From the Banner of the Cross.

A Missionary's Funeral—A Day in New Jersey.

Having heard with deepest regret of the sudden death of the Rev. THOMAS TANSER, long a faithful and laborious missionary in the most desert places of New Jersey, the writer of this article, once a brother missionary, hastened to pay the latest tribute of respect and affection we may offer to those who are "gone before." An early ride of sixteen miles, much of it through weary sands, brought us within sight of the village where was fixed the Missionary Parsonage. This village, called "Mullica Hill," derives its singular name in part from its remarkable situation. A deep hollow intersects the main street at right angles, and the houses are placed upon two hills, on one of which is the unpretending parsonage, and upon the other, "high and lifted up," stands the church which was the centre of the Missionary's services. It occupies, as the church should ever do, a commanding position. This fact has been noticed to explain the striking spectacle which met our gaze as we rose over the brow of the hill, and came in view of the village and the church. The funeral had left the home of the living to bear the ashes of the dead to their abode of rest. The solemn train was winding, with slow and measured step, up the steep ascent, led by the Bishop and clergy in their proper robes—the living priests in white, the dead covered with the sable poll. From all the surrounding country there came a long array of mourners, showing how the faithful missionary is to be honored. Among those who assembled for this good purpose was the Governor of the State, who thus did honor to his high office at the lowly bier of a man of God. As many of the clergy as could come upon this sudden call of God, were there: viz. the Rev. Messrs. Harrold, Trapnell, Otis, Lybrand, and Franklin, of New Jersey, and the Rev. Mr. Ogilby of Pennsylvania. The dead was placed before the chancel wherein, on the Sunday before, he stood with the words of life eternal upon his living lips. By a happy arrangement, each clergyman had a part in the solemn services—meet requiem of brother-voices mingling in love over a brother's ashes! The Bishop made a most affecting and solemn address to the bereaved people, and one full of comfort from those most appropriate words of David—"And so He giveth His beloved sleep." It was a plain, simple, truthful tribute, right from the heart. And we felt the full beauty of the Bishop's allusion when, in accordance with the request of some, the coffin was opened and we looked upon the face of the dead, and thought of our Saviour's words, "*He is not dead, but sleepeth;*" and calm and holy and peaceful seemed that sleep—a Sabbath rest!

Mr. Tanser went to bed in his usual health on Tuesday night, 8th inst., having written, as was his wont, in his Diary, and making no mention of any symptoms of sickness. At the *same* hour of the *same* night (11 o'clock) at which that venerable brother in the same ministry, Dr. Milnor, sunk to rest, he also fell asleep in Jesus. His wife, who was in the room, had no other warning than a slight cough and gurgling in his throat, and life's struggle and toil and weariness were at an end! Happily chosen was the Bishop's text—"So He giveth His beloved sleep!"

Mr. Editor, I am not one of those who think that the memory of the sainted dead is fitly embalmed with overstrained adulation. And never would it be more out of place. I am writing about a plain, simple-hearted man, who adorned an humble path of duty with a high and holy devotion not common in these days—not exceeded by many whose missionary zeal carries them to the sands of Africa. In the straggling hamlets amid the pines, or in some single secluded dwelling, wherever an ear could be found to listen, it was this good Missionary's delight to preach "in season and out of season." There was a quaintness in his manner, and a vigor in his style, which could hardly fail to arrest the attention. He had the peculiar faculty of introducing successfully the great subject of his thoughts on occasions when others would have failed. He seldom left a company without some pungent remark, enforcing the truth of God. For years of unremitting zeal he has pursued this work, covering with his labors a vast extent of territory; doing, as the Bishop declared, labor which he could hardly get *five* men to perform as well. He had learned—a hard lesson now—not only to *deny*, but to *annihilate* self. Interest, ease, comfort, all were offered a willing sacrifice. And who is worthy of homage if such a man as this claims it not?—God, in his mercy, send more such to build up the waste places of His Church! No greater blessing can we pray for, in the Church's name, than that Christ would raise up for the edification of His body, ministers inspired with the devotion, the simplicity, the singleness of heart, the self sacrificing spirit, which made the Rev. Thomas Tanser all you called him in your brief notice of his death, (and it is much to say of mortal man,) "A GOOD OLD FAITHFUL MISSIONARY." To the world such a title may seem despicable—but it is *more glorious* far to lie in the humble tomb whereon this might be truly written, than to slumber beneath the uneasy weight of the proudest monument which ever bore the pompous inscription of pride and vanity! Brethren in the Lord, let us strive to earn the faithful missionary's epitaph!

After the services the remains were taken to Moorestown, to be interred in the church yard there. To this place, a distance of more than twenty miles, the Rev. Mr. Harrold accompanied the procession, where other brethren (not able to come further) were also expected to meet at the missionary's grave. We have since learned that the Rev. Messrs. Germain and Patterson came to the interment, which took place just at the going down of the sun. Let me here add, that as Mr. Tanser had long been struggling, like too many missionaries, with almost penury, he has left his widow and child of twelve years old, to a clergyman's heritage—*poverty!* The Bishop, with usual promptness, brought the subject forthwith before the clergy, and it was agreed to address a note to each minister in the diocese, urging him to collect and bring to the Convention a meet offering to aid the Missionary's family. Should any without the diocese be moved by this call of mercy, their contributions can be sent to any clergyman of New Jersey.

Our day in New Jersey ended not with "the Missionary's Funeral;"—we proceeded to afternoon service in one of the churches, where the Missionary's voice had often been heard. It was a place of much interest on many accounts. Zion church, Moravia, was an old church of the Moravian Brethren. For many years it had remained unroofed and desolate—its original builders being scattered by disease and death. The Bishop succeeded in exciting an interest about it, and a gentleman in the neighborhood having taken the good work in hand with a Churchman's zeal, the Moravians were induced to make over the property to the Church—and the building being duly repaired, it is one of the neatest and most commodious edifices in the country. The taste of the sexton's wife, at a very small cost, has made it even beautiful, by training up its old walls plants of the honey-suckle and rose-bushes, one of the latter having found its way within the sanctuary. The text was well chosen for that sweet spot—"Son, give me thy heart." This gentle invitation of mercy seemed more winning amid the past and present associations which clustered around the holy place.

With an evening service, at Swedesborough, the church being filled with a large and attentive audience, when the holy rite of confirmation was administered to a goodly number of candidates, we ended our "Day in New Jersey;"—not the least profitable, we trust, among the number of our days; a day of pleasantness and of peace, though its path was near the valley of the shadow of death. And as we closed our eyes beneath the kind shelter of a hospitable roof, amid the quiet comfort of a Christian home, we reposed with tranquil hope upon those words of peace and eternal rest—"So He giveth His beloved sleep." FRATER.

Philadelphia, April 12th, 1845.

From the Courier and Enquirer.

Messrs. Editors,—It is neither the wish nor the design of your present correspondent, who is a constant reader of your paper, to start any controversy growing out of your yesterday's article, headed "*Popery in the Church.*" Not doubting, however, your desire that your readers should have a full and fair view of the case, I respectfully ask room in your columns for the following heads connected with its facts.

1. It is right that your readers have before them the exact language of Dr. Wainwright. Having referred, with thanksgiving to God for the same, to the eminent virtues of *departed spirits*, the prayer proceeds—"most humbly desiring, that at the last day we with them, *and they with us*, may attain to the resurrection of the just, and have our perfect consummation of bliss, both in body and soul, in Thine Eternal Kingdom." Is there not herein contained the following petition—"Most humbly desiring that *they*" (the *departed* faithful, the *dead*)—"may attain to the resurrection of the just," &c.?

2. There is a marked difference between this part of Dr. Wainwright's prayer, and "the first Collect in the Burial Service of the Church," to which he compares it, and with which he says it is the same in spirit, and very nearly the same in language, and *nothing more.* The language of the said "first Collect" is—"We beseech Thee that we with all those who are departed in the true faith of Thy holy name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory." Here is indeed the same in spirit, and very nearly the same in language with the Doctor's "*we with them;* but he also gives *something* "*more.*" He adds the words "*they with us.*" Here certainly the primary supplication is in behalf of *them*—that is, *the* DEAD.

3. It ought however, in candor, to be known that the Dr. has, even here, given "*nothing more*" than is embraced in the said "first collect" *according to the view taken of it by many of the ablest and best Church of England divines and ritualists*, in which our own Bishops Seabury and Hobart, with many other eminent American Churchmen freely agree. Every one versed in the history of the Church of England knows that this clause in the burial service, and a corresponding one in the prayer for the Church militant, have always been regarded by many of her best clergy and members, as *capable of being fairly and legitimately construed into a prayer for the dead.* I use this guarded language purposely, because, beyond all doubt, that Church after the Reformation, ceased to *require* prayers for the dead. It never, however, abjured or protested against them. The agents in that Reformation knew full well that the custom of praying for the dead, had so much of antiquity and catholicity in its favor, *as a custom*, that they did not venture to forbid it. But then it should be very specially observed.

4. That *prayers for the dead* and *purgatory* are by no means more essentially connected, than is the latter with the doctrine of the *intermediate state*, embraced in the Church's creed. *Purgatory* is a comparatively modern invention of popery. It comprises the principle of delivering departed souls from *suffering* by the merit of prayers, masses, alms, &c. The ancient prayers for the dead, such as our Church does not condemn, have reference solely to the *faithful departed*, who have *died in the Lord.* They are a "supplicatory" embodying of the affectionate "heart's desire" of those to whom their memories are dear, that their souls may be ever precious in the sight of God, "and at the last day, they may attain to the resurrection of the just, and have" their "perfect consummation of bliss both of body and soul."

In reference to my present purpose, Messrs. Editors, it is not necessary for me to touch upon the question either of the *duty* or *expediency* of such prayers for the dead. It is enough if I succeed in convincing your readers that they are a token of pious affection, and an indulgence of pious sensibility, at least *innocent*, uncondemned by the Church, and broadly distinguished from the Romish doctrine of Purgatory. They who blend the two, like those who blend with the same doctrine, (and there are many such,) that of the intermediate state, are however, unconsciously, abettors of popery, by aiding it in claiming for one of its worst heresies, the antiquity and catholicity of *quite another thing.*

5. As I have not at this moment, the *proofs at hand*, you may, if you please, omit this paragraph. I would state in it, however, my distinct recollection of two things—first, that there is among Bishop Hobart's devotional writings a prayer for the dead; and secondly, that within the last few years, it has been judicially decided in England that such prayers are *not* contrary to the doctrines and laws of the Church of England. FACT.

JUST PUBLISHED

By the General Prot. Episcopal S. S. Union,

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THE JUVENILE REPOSITORY, Vol. IV., being a republication of a portion of Burns' (London) Juvenile Series. For sale at the Depository, 20 John street. May 17—tf

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FAMILY SCHOOL FOR BOYS.

New Hartford, Oneida County, N. Y.

THE undersigned, having removed to the spacious mansion of the late Judge Sanger at New Hartford, is now prepared to receive into his family a limited number of pupils.

The course of instruction embraces the Classics, Mathematics, and Modern Languages; and will prepare the student for College, or for active business. Vocal and instrumental music will be taught when desired.

The government shall be strictly parental.

The religious instruction of the family is under the general supervision of the Rector of the Parish. The academic year consists of two terms of twenty-two weeks each, commencing on the first day of September and February.

The expense for Tuition in all the branches of study, including Board, Washing, Books, Stationery, Drawing materials, &c. is $175 per annum. Without tuition in Music, Drawing, and the Modern Languages, the charge is $130 per annum.

REFERENCES.—The Right Rev. W. H. De Lancey, Bishop of the Diocese of Western N. York; the Rev. B. Hale, D. D., President of Geneva College, Geneva; the Rev. J. C. Rudd, D. D., Rev. P. A. Proal, D. D., Rev. George Leeds, Utica; the Rev. Stephen H. Battin, New Hartford; the Rev. Wm. E. Eigenbrodt, New York city; the Rev. John W. Brown, Astoria, L. I.

June 29—yly W. H. PADDOCK.

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REV. C. H. WILLIAMSON, Rector of the French Episcopal Church *Du St. Sauveur*, has made such arrangements as will enable him to receive into his family six young ladies, in order to finish their education in the *French* language, of which department he will take the entire charge.

Any young lady, not having completed her studies, either in music, singing, drawing, or any of the English branches, will have the advantage of continuing them in MRS WILLIAMSON'S *Day School*, which has been established for the last eight years.

New York, April 12, 1845, 72 Murray street.

MOUNT PLEASANT ACADEMY—*A Female Boarding and Day School.* This institution is pleasantly situated in the village of Sing Sing, and commands a fine view of the Hudson from the Highlands on the North, almost to the City of New York on the South. The edifice is large, commodious, and well adapted to the purposes of education.

It is designed to make this a school of the highest character. Every facility for pursuing all the solid and ornamental branches of female education will be afforded. Strict attention paid to the moral and religious improvement of the pupils.

The next term will commence on the first Wednesday of May next. Terms: for Board, Tuition, &c. $200 per year, payable quarterly in advance.

Circulars containing a full description of the arrangements of the school may be had at the office of the Churchman.

EDWARD COOPER, A. M.,

Sing Sing, April 15, 1845—tf. PRINCIPAL.

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In this Institution pupils are afforded the means of a thorough course of instruction in all the branches of an English and Classical Education, preparatory to college or commercial pursuits. It is strictly a family school, in which the pupils, being limitted in number, are, as far as practicable, regarded and treated, in every respect, as children of the Principal, and are constantly under his own personal care and instruction.

The location is highly eligible. Tarrytown is justly celebrated for its beautiful and romantic scenery, the perfect salubrity of its climate, and the elevated character of its citizens. It is twenty-seven miles from New York, and is visited every morning and evening by steamboats from the city.

The school is about one mile from the landing, and half a mile from the village, thus enjoying the advantages of perfect retirement, and ample grounds for exercise and recreation.

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TERMS.—For board, washing, mending, fuel, lights, and instruction in all the ordinary English branches, the higher Mathematics, and the Latin and Greek Languages, $75 per term, payable in advance. Circulars at the bookstores of Messrs. Stanford & Swords, 139 Broadway; Messrs. Raynor, Bowery; Messrs. Appleton & Co., 200 Broadway.

REFERENCES.—Hon. Theodore Frelinghuysen, Rev. C. D. Jackson, Rev. Geo. D. Sutton, W. Parker, M. D., C. R. Gilman, M. D., Stephen B. Tompkins, Esq., J. C. Baldwin, Esq., New York City. Rev. Dr. Creighton, S. Swartwout, Esq., N. B. Holmes, Esq., N. Bayles, Esq., Tarrytown. Feb. 22—June 1. $

ORGAN BUILDING.—THOMAS HALL, (formerly of Philadelphia, and more recently of the firm of Hall & Erben,) Church and Parlor Organ Builder, informs his friends and the public, that he is prepared to execute orders for ORGANS of every description, at his Manufactory, No. 86 Wooster street, near Spring, at short notice, and at reduced prices.

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No. 80 and 86 Wooster street,

Dec. 9—yly. near Spring.

FROM the *Norfolk* (*Va.*) *Courier.*—"The New Organ lately erected in our city by MR. GEORGE JARDINE, of New York, was on Wednesday afternoon, fully tested in the presence of a select and numerous auditory. The exhibition was as creditable to the builder, as gratifying to all who were present, and elicited the warmest approbation. We cannot hesitate to pronounce it a *splendid* instrument. It combines the excellencies of finished workmanship, great variety of tones, and exquisite expression, in a wide range of twenty stops; of a principal and minor organ whose powers may be united at will. And so happily subdued are even the sonorous depths of its largest pedal pipes, and so sweetly modulated its treble, that no harsh, ungrateful sound vexes the hearer, and detracts from the flood of melody. We were struck with the fine effect of the swell; in the Dulciana, Flute Hautboy and Trumpet; whilst in the Open Diapason, the imitation of the French Horn was admirable. Exclusive of his other merits, Mr. Jardine possesses peculiar ability in *voicing* his organs," &c. &c.

Mr. Jardine professes to manufacture Organs, large and small, very superior to most of those made in this city, and he respectfully solicits a continued patronage.

☞ Large, full toned, and most effective Church Organs, from $300 upwards. Organ Manufactory, 83 Anthony street, New York. May 3.

CHURCH AND PARLOR ORGANS.

WM. P. GARDNER, Organ Builder, No. 12 State street, New Haven, manufactures all sizes and prices of Church and Parlor Organs, with all the latest improvements in rich mahogany, rosewood and painted cases, with swells and pedals for shifting movement for the stops. Prices from $150 to $500. These instruments have been greatly admired for their brilliancy and sweetness of tone, also their fine workmanship, by all that have seen and heard them.

Also, a class of Church Organs of great volume and sweetness of tone, built for small churches, in rich Gothic and other cases, with swell, pedals, &c., from $300 to $1,000.

Also, Church Organs with two sets of keys, with great power and sweetness, with swell, composition pedals and pedal base, for $1,000 to $4,000.

All instruments will be warranted of the best materials and workmanship. Societies will do well by giving him a call before purchasing elsewhere, as they can obtain a larger Organ for the price than at any other establishment.

Superior Seraphines, for young beginners, from $50 to $75. Organs and all kinds of instruments tuned and repaired; also packed and sent to any part of the country at the lowest prices.

⁂ Orders may be left with, or inquiries made of JAMES A. SPARKS,

Feb. 10. 161 Fulton street, New York.

BOOK OF COMMON PRAYER—Harper's Standard Edition.

The subscriber has made arrangements with the publishers for the sale of the Standard Edition of the Book of Common Prayer, as corrected and authorized by the last General Convention of the Protestant Episcopal Church in the United States. The first edition 8vo, on good paper and large new type is now ready. Price, in sheep, $2; calf, $2 50, &c. according to the style of binding. Other editions, in nine different sizes, are now in press, and will be issued at an early day.

J. A. SPARKS, Churchman's Bookstore,

April 5. 161 Fulton st., opposite St. Paul's.

ORGANIST'S SITUATION.—Wanted by the subscriber, recently a pupil of the New York Institution for the Blind, and still connected with that Institution. He has played two years in an Episcopal Church in this city, and would refer to Mr. A. Reiff, Professor of Music at the Institution, Rev. Mr. Evans, Rev. Foster Thayer, and Mr. Sparks at the office of this paper, to whom please apply for further information. [April 5.] ROBERT ELDER.

Western Episcopal Bookstore, Louisville, Ky.

S. K. GRANT, Bookseller and Stationer, No. 20 Market street, Louisville, keeps constantly on hand a good and general assortment of Theological, school, and miscellaneous books, and fancy stationery; all the leading Church publications, including those of the Sunday School Union, may be had at the lowest prices; and he respectfully appeals to the clergy of the Church, not only for their own custom, but to recommend their friends who may be coming to the city to give him a call. April 5—2m

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Church Cushions, Pulpit Furniture, &c.

THE subscribers would respectfully inform Building Committees and members of churches that they are prepared to execute orders for Cushions, Lining and Stuffing of Pews, Benches, and making of Furniture for and Trimming of Pulpits and Desks, of every kind of material used for the purpose, of different styles, at moderate prices, and at the shortest notice.

W. & G. CURTIS, Upholsterers in general,

Aug. 3—tf No. 52 Maiden Lane.

TRINITY CHURCH CEMETERY, near Manhattanville, being now fenced in the most permanent and secure manner, with a keeper constantly on the grounds, is open for the interment of the dead of all denominations, in single graves or church vaults. A large proportion of the grounds has been laid out in private burial and vault lots, which are all fronted on avenues. A choice of which can now be made by persons wishing to secure them. The prices for the same, as well as for single interments, have been fixed very low. Undertakers or Sextons of any Church, can procure permits for interments, by applying to J. Morrison, at the Vestry office, corner of Fulton and Church streets, from 9 A. M., to 3 P. M., and after that hour at 17 Clarkson street. The use of the chapel and receiving tomb, in Clarkson street, will be granted, if desired, without any charge except the Sexton's, for opening, which is $1.

The soil is very dry and light, and is particularly well suited for burial purposes. A large room in the keeper's lodge is fitted up and warmed for the use of persons useing or visiting the Cemetery. The Manhattanville line of stages leaves the corner of Chatham street and Tryon Row (Hall of Records) every hour, and conveys passengers to or from the Cemetery for 18 3-4 cts each. It is expected that steamboats will land passengers or funerals at the Cemetery pier the ensuing season twice a day, fare 12½ cts. Information as to the price of Burial Plots, &c., can be had at the Vestry Office, corner of Fulton and Church streets, or at No. 261 Broadway, corner of Warren street.

November 9—tf

ORGANS.—The subscriber offers for sale the following Organs, viz:

One of 10 stops, Grecian case, 12 feet 6 inches high, 8 feet 6 inches wide, and 7 feet deep. Compass of keys from GG to F Alt. One octave of Pedal pipes.

One of 8 stops, 11 feet high, 7 feet 3 inches wide, and 4 feet 6 inches deep. Compass of keys from GG to F Alt.

Two of 6 stops, 10 feet 6 inches high, 6 feet 6 inches wide, and 4 feet deep. Compass of keys from GG to F Alt.

Two of 5 stops, 9 feet 5 inches high, 6 feet wide, and 3 feet 9 inches deep. Compass of keys from CC to F Alt.

Three of 4 stops, 8 feet 6 inches high, 5 feet 6 inches wide, and 3 feet deep. Compass of keys from CC to F Alt.

Six of 3 stops, 7 feet 6 inches high, 5 feet 4 inches wide, and 2 feet 6 inches deep. Compass of keys from CC to F Alt.

Also two elegant parlor organs, in Mahogany polished cases.

Also a dumb organ. This is a piece of Machinery that can be attached to, or removed from, the keys of any organ without difficulty. They are operated on by a Crank, similar to a Barrel Organ, and can be made to play any music required.

HENRY ERBEN,

Sept. 7. Centre street, head of Canal st.

PUBLISHED AND FOR SALE BY

THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION, Depository, No. 20 John street, New York.

BOOKS OF INSTRUCTION.

Union Primer,........per hundred		$3 00
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Easy Questions for a Little Child,	"	2 50
Beavens' Help to Catechising......	"	10 00

☞ A discount of ten per cent. from the above prices is allowed to Sunday Schools auxiliary to the Union, and to individuals purchasing to the amount of ten dollars.

LIBRARY BOOKS.

The Protestant Episcopal Sunday School Library, 81 vols. 18mo.—reduced price to poor schools, $12.

The same, bound in 151 volumes of various prices. Total, $21 83 nett.

The Children's Magazine, bound in 32 volumes of 144 pages each, price for the set, $6 63 nett.

The Juvenile Library, 6 vols. 32mo.—price for the set, 85 cents nett.

☞ Address all orders for Books, and all remittances, to DANIEL DANA, Agent,

Church Depository, 20 John street.

New York, April 6, 1844.

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